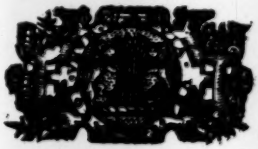
SOM ANIMADVERSIONS AND OBSERVATIONS UPON Sr *WALTER RALEIGH'S* Hiſtorie of the World.

Wherein his miſtakes are noted, and ſom doubtful paſſages cleered.

By *Alexander Roſs.*



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TO THE READER.

IN my navigation through the large ſea of Sir Walter Raleigh's *Hiſtorie, I lighted, now and then, upon ſom ſhelvs and quick-ſands, which made mee ſtrike ſail ever and anon, and caſt anchor, and with the plummet of obſervation to ſound the depth of thoſe places; a few of which I here preſent to thy view, that thou maieſt ſee wherein hee was either defective, or miſtaken. There are diverſ other paſſages in his book, which deſerv Animadverſion, if I had time or leaſure from my other Studies; onely take notice of this one, which now com's in my memorie. Hee undertake's to prove by three reaſons that the Flood did*

not utterly deface the marks of Paradiſe.

[1. Becauſ *Moſes*, who lived long after, make's a particular deſcription of Paradiſe. *Lib.* 1. *cap.* 3. § 5.

2. Becauſ one of *Seth's* pillars was exſtant long after the Flood. 3. Becauſ the trees were not rooted up by it, as appear's by the Olive branch brought by *Noah's* Dove] *How feeble theſe reaſons are, anie man, though weak-ſighted, may ſee. For* 1. Moſes *his particular deſcription of Paradiſe was from Tradition or Revelation, as all his other relations of* Geneſis *were, both before, and after the Flood; and not from anie viſible marks of Paradiſe after the Flood. Hee deſcribe's particularly the Tree of Life in the midſt of the Garden, with the Tree of Knowledg; will anie hence infer that theſe trees were exſtant after the Flood?* 2. *To prove that Paradiſe was not quite defaced, becauſ one of* Seth's *pillars was exſtant after the Flood, is a weaker reaſon then the former: for theſe pillars were not ſet up in Paradiſe, nor by* Adam, *nor before the Fall; but without the Garden by* Seth's *poſteritie about* 900 *years after the Fall.*

Fall. His third reaſon, That the trees were not rooted up becauſ of the Olive branch, is weakeſt of all; for were the trees no where in the World, but in Paradiſe? or was the Olive peculiar onely to that Garden? Surely theſe three Reaſons are of leſs validitie then that of Irenæus, Juſtin Martyr, *and* Tertullian, *who would have Paradiſe exſtant becauſ* Enoch *and* Elias *were there. But indeed Paradiſe was utterly defaced with the Flood, which roſe fifteen cubits higher then the mountains. It's true that the place was not removed by the Flood, yet the beautie, delights, and form of it was utterly aboliſhed, as a puniſhment of* Adam's *ſin. I could touch diverſ other paſſages in his Book, but that I am imploied in a greater voiage through the vaſt Ocean of Hiſtorie from the Second Macedonian War, to theſe our Modern times, conteining all remarkable paſſages of theſe laſt two thouſand years of the World; which voiage I hope to end in a ſhorter time then* Drake *did his, beeing almoſt within four hundred leagues of our own ſhore: in the interim make uſe of theſe Obſervations,*

which I have cauſſed to bee printed in the ſame volume with the Epitome, *that they may bee bound together. God grant that the end of all our labors may bee to glorifie Him, and to finde out the Truth, without which our knowledg is but ignorance, our light, darkneſs, and all our meditations, vexations of minde. Farewel.*

A. R.

A ſhort

A ſhort Alphabetical Table of the chief matters here touched.

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SOME ANIMADVERSIONS AND OBSERVATIONS Upon Sr WALTER RALEIGHS Historie of the WORLD By ALEXANDER ROSS.

Lib. 1. *cap.* 1. §. 4.

SIR WALTER here speak's favorably of *Eugubinus* and *Mercer's* opinion, [That the *Empyrean* Heaven is an uncreated light]. A conceit derogatorie to God's Eternitie, and Infinitie, as if somthing which is not God should bee equal with him. *Secondly* it's repugnant to Scripture which affirm's all things to bee created by God. *Thirdly* it's

againſt the nature of that light, which whether it bee a corporeal or ſpiritual ſubſtance, cannot bee eternal, except it bee God, much leſs if it bee an accident which is alwaies *poſterior* to the ſubſtance, but becauſe at laſt Sr *Walter* retract's this opinion, I will ſaie no more of it.

Lib. 1. *Cap.* 1. § 7.

Ariſtotle calleth Light a qualitie inherent to a diaphanous bodie, but this, ſaith Sir *Walter*, ſhould bee rather avouched of the heat]. *Ariſtotle* ſaith indeed ſomtimes that Light, or *Lumen* (for *Lux* is that which is in the lucid bodie it ſelf) is ἕξις, ſomtimes an act, habit, or qualitie: ἐντελέχεια, but ſtill τῦ διαφανῦς of a diaphanous or tranſparent bodie. For Light is not the qualitie inherent in a ſolid, denſ, or opac bodie; but in a diaphanous. And if there were not tranſparent bodies, there ſhould bee no light at all; for the light wee ſee (or by which rather wee ſee) here in the aër, is not that which is in the bodie of the Sun, but the *intentional ſpecies* of that light. Therefore *Ariſtotle* was not in an error, but Sir *Walter*; who will have heat to bee the *inherent qualitie of a diaphanous bodie*; wheras ſolid and denſ bodies are the proper ſubjects of heat intenſive, and not diaphanous, which tranſmit it, except the diaphanous bodie bee incloſed by ſolid bodies reverberating the heat.

Lib. 1. *cap.* 1. § 10.

THe *Peripatetic* Doctrine of the firſt matter is miſunderſtood by Sir *Walter* and others, [When they ſuppoſe it to have no beeing at all, but potential, and that it is againſt reaſon to make form which

is

is the cauſ, ſubſequent to the thing cauſſed, and that all forms are in the firſt mover] had hee well digeſted *Ariſtotle* and his Scholar's Writings, hee might have found, that though the matter was not ὄνλως ὂν ἁπλῶς τὸ τόδε τι, not the particular entitie which it is to bee, when, with the form it make's the *compoſitum*, yet it hath its entitie before the form, for elſ how could it bee *principium*, and a part of the *compoſitum* and *baſis* of the Form, and ſubject of material ſubſtances, and cauſ of compoſition, (all which *Ariſtotle* acknowledgeth) if it had no entitie. Shall wee ſaie there is no entitie in the braſs till it receiv the form of a Statue? Sure the braſs hath its entitie before it receiv *Ceſars* form: ſo hath the firſt *matter* its own beeing, before it receiv's the beeing of the *form*. that it hath *actually*; this, *potentially*, ſo that the *form* it ſelf is but *potentially*, till it bee united with the *matter*; and as the *matter* receiveth from the *form* that beeing which it had not, ſo doth the *form* from the *matter* that ſubſtance or *baſis* in the compound which it had not. 2. Though the cauſ is not ſubſequent to the effect, yet the *form* is ſubſequent to the *matter*, for it is not the cauſ of, buta collateral cauſ with the matter of each *compoſitum*. 3 Though all Forms bee in the firſt *mover*, as inthe *efficient*, yet they are not debarred from beeing in the firſt *matter*, as in their *ſubjection*.

Lib. 1. *cap.* 1. § 14.

PRedeſtination is onely of Men] then *Angels* were not Predeſtinate: But the * Apoſtle ſaith, That the good *Angels* were Elected, and conſequentlie Predeſtinate: election beeing a branch of Predeſtination; and doubtleſs *Adam*, if hee had not fallen, had been Predeſtinate notwithſtanding to a greater degree of happineſs, as the *Angels* were to the grace

* 2 Tim. 2.

of confirmation, and a higher degree of glorie by CHRIST, and so saith [a] St *Austin*. The evil *Angels* also were Predestinate becaus they were Reprobated, Reprobation beeing the other *species* of Predestination.

a In Enchirid. cap. 100. & lib. retract. cap. 13.

Lib. 1. *cap.* 1. § 15.

FOrtune is not antient, for *Homer* maketh her the daughter of *Oceanus*] This is no argument, for by the same reason wee may saie the floods and rivers are not antient, nor anie thing els, seeing * *Homer* make's these to bee the children of *Oceanus*.

* Iliad. l. 14.

——— καὶ ἂν ποταμοῖο ῥέεθρα
Ὠκεανοῦ ὅσπερ γένεσις πάντεσσι τέτυκται

And all things have their original from water, if you will believ *Thales*. This wee know, that in the beginning the *Spirit* moved on the waters, that they might bee fruitful in the generation of fishes, which are no less ancient then other creatures. But if by *Fortune* wee mean God's Providence, wee may affirm her to bee as ancient as God himself.

Lib. 1 *cap.* 1. § 1.

THe Soul is wholly in the whole bodie, and wholly in everie part, which that it is otherwise then *potentially* true, all the *Aristotelians* in the world shall never prove] Anie *Aristotelian* will easily prove it; but prejudicate mindes will not easily assent to it. For if the Soul bee the form of everie part, it must bee actually in everie part, or els everie part is not informed, and consequently som parts are dead, as beeing

beeing without ſenſ, life, and motion: for how can they have theſe qualities, without they have the form *actually*, from whence thoſe flow? If the Soul bee in the foot *potentially* onely, it muſt follow that the foot is no *eſſential* but *accidental* part of the bodie, and that the matter of the foot is not the ſecond, but the firſt *matter*; ſeeing the *form* is there onely *potentially*: and that the heart is onely and properly man, ſeeing there onely the Soul is *actually*: It is the actual, not the potential preſence of the *form* that make's the *compoſitum*, and give's to the *matter* beeing, and denomination. It is ſo in *phyſical forms*, much more in man's ſoul which is *metaphyſical*. For in everie cole of the fire, the whole form of the fire is *actually*, or elſ it could not *actually* bee hot: neither can wee ſaie, that a part of the *form* is there, ſeeing *forma conſiſtit in indiviſibile*.

Lib. 1. *cap.* 2. § 2.

IN ſleep the *Mens* or Minde reſteth, and not the Soul: during which time it is but *habitual*, and in mad men this *Mens* is extinguiſhed] In ſleep, the minde is not onely *habitually*, but alſo many times *actually* operative: for not onely in *humane* dreams, but in *divine*, chiefly the minde receiveth illumination from God and his Angels, and not the *phantaſie* alone, and to ſaie that the minde is extinguiſhed in mad men is in a manner as much as to ſaie, the ſoul is extinguiſhed: for the minde and ſoul is one and the ſame in ſubſtance; and if wee take the minde for the faculti̇e of underſtanding; yet this is not extinguiſhed in mad men, onely the *exerciſe*, *uſe* or *practice* is hindered, becauſ the *phantaſie* is vitiated, from whence the minde receiveth the *ſpecies* or *phantaſmata*.

Lib.

Lib. 1. *cap.* 1. § 13.

TO this river of *Pison Ptolomie* give's the name of *Basilius*, or *Regius*] not to all the river of *Euphrates*, or *Pison*, but to the middle channel thereof, where it mingle's it self with *Tigris*, close by the citie *Apamia*, for the river had one channel by *Babylon*, the other by *Seleucia*, and the third or middle was called the *King's River*, becaus it was digged by the King's Command. * σχίζεται εἰς τε τὸν διὰ Βαβυλῶνος ῥέοντα καὶ τὴν διὰ Σελευκείαν ὧν ὁ μεταξὺ καλεῖται βασιλεῖος ποταμὸς, and so that river is called by the *Chaldeans Naar Malcha*, and near *Apamia*, β saith *Ptolomie*, is συμβολὴ τῆς βασιλείου ποταμοῦ, the commixtion of the King's River with *Tigris*.

Ptol. lib. 5. cap. 18. § b lib. 5. cap. 18.

Lib. 1. *cap.* 7. § 7.

NOah was called *Prometheus*, for stealing away *Jupiter's* fire. Fire beeing taken in that place for the knowledg of God] I think rather that hee was called *Prometheus* from his wisdom aud fore-sight, or becaus hee was an Astronomer, or by reason of his skill and observation of fierie Meteors: and becaus hee taught men the use of fire, hee was said to steal away the fire of the gods. The Eagles eating of his heart may signifie the manie fears and cares hee was subject to both before the Flood, and all the time hee was in the Ark, and afterward: but of *Prometheus* I have spoken enough * elswhere.

* In Mystagog. Poët.

Lib.

Lib. 1. *cap.* 7. § 10. †3.

Lubra is a Synagogue, whence the Latine word *delubrum* may ſeem to hee derived] *Delubrum* which wee take for a Church, or Temple, is rather from λαβεῖν to take, receiv, or contein: for by reaſon of the Greek's inhabiting *Italie*, the Latines derived manie words from them. But the ancient Latines having no commerce with the Egyptians, it's unlikely that *delubrum* ſhould bee from the Egyptian word *lubra*. Now *delubrum* properly is not the whole Church, but that part or Chappel of it where the image of ſom god ſtood, called alſo *penetrale*; and becauſ in that place the Prieſt uſed to waſh himſelf, therefore from *diluo* it was called *delubrum*, as *polubrum* from *polluo*. From this Cerimonie then of waſhing, or from the image of the god which ſtood there, came the word *delubrum*, *quaſi dei labrum*; as *candelabrum*. For *labor* or *labrum* is from λαβεῖν as [a] *Scaliger* ſheweth, and on Feſtival daies they uſed in honor of their gods to crown thoſe Chappels or *delubra*, with garlands of flowers, but not the whole Church, as [b] *Virgil* ſheweth

[a] Poet. 3. c. 80.

[b] Aen. lib. 2.

Nos delubra deûm miſeri quibus ultimus eſſet
Ille dies feſtâ velamus fronde per urbem.

So *Silius Italicus*. [c]

[c] Bell. punic. lib. 2.

Inq; vicem amplexi permixtâ voce triumphum
Tarpei clamant Jovis, & delubra coronant.

Now that the image of a god or goddeſs ſtood in this part of the Temple may bee ſeen in [d] *Virgil*, who ſpeaking of *Minerua's* Temple in *Troie*, placeth the image in the *delubrum*, which hee calleth *arcem*, becauſ it was the higheſt

[d] Aen. lib. 2

and ſtrongeſt part of the Temple, for which cauſ they kept their treaſures in thoſe places.

At gemini lapſu delubra ad ſumma dracones
Effugiunt, ſævaque petunt Tritonidis arcem,
Sub pedibúſque deæ clipeiq́, ſub orbe teguntur.

Lib. 1. *cap.* 7. § 10. † 2, 3, 4.

SIR *Walter* will not have the *Ark* to reſt in *Armenia*, as the received opinion is, but in ſom part of the *Indies*; becauſ (ſaith hee) it's unlikely, that in a 100 years they would ſtaie ſo long from *Shinar*, beeing not above twentie daies journie from the hills of *Armenia*. 2. Becauſ the Eaſt was peopled before anie other Countrie. 3. Becauſ *Semiramis* found great reſiſtance by the *Indians*. 4. Becauſ the Vine grew not naturally in *Armenia*, but in *India* where *Noah* planted his Vineyard] But theſe reaſons are not of that validitie, as to make us recede from the generally received opinion, which is, that the *Ark* reſted on the hils of *Ararat*, which the *Chaldee Paraphraſe* call's the hils *Carduæni*. And ſo the *Chaldees* call *Armenia Cardu*, where *Ptolomie's Gordiæan* or *Cordiæan* mountains are. This wee know that in *Iſa.* 37. and *Jer.* 51. *Armenia* is called the land of *Ararat*, and here the *Ark* reſted, *Gen.*8. and the place in *Armenia* where *Noah* came out of the *Ark* was called ἀποβατήριον as *Joſephus* ſaith.

Abidenus * report's, that in his time ſom part of the *Ark* was extant in *Armenia*. So *Nich. Damaſcenus lib.* 96. that upon the great hill of *Armenia* called *Baris* a great part of the *Ark* was remaining. And *Cartwright* in his travels, that there are manie ruines to bee ſeen in the hillie countries of *Armenia*,

* In Chron. Græc. Euſeb. & præpar. Evan. l. 9. c. 4.

which

which were thought to bee the buildings of *Noah's* children, who durſt not venture to com down into the lower Countries, fearing they might bee ſurpriſed by another Deluge. This hill *Baris* on which the *Ark* reſted may bee ſo called, either becauſ in the Armenian tongue it ſignifie's a *going out*, for there *Noah* came out of the *Ark*, therefore the Greeks call it *Apobaterion*: or elſ from *Berith* in Hebrew, which ſignifieth a Covenant, becauſ there God made a Covenint with *Noah* and his poſteritie. Theſe hills alſo where the *Ark* reſted were called *Cordiæi* or *Carduchi*, which are placed by *Xenophon*, *Plinie* and *Strabo* near *Tygris* in *Armenia*, which Countrie in *Jeremie* is called *Mini* alſo, ſo that *Armenia* ſeem's to bee made up of מני הר *Har-mini*, the Hill of Mini. In theſe hillie Countries both of *Armenia* and along towards the *Indies*, *Noah's* poſteritie conteined themſelvs for about a 100 years: all which time they durſt not venture to dwell in the low Countries, therefore fearing leaſt they might bee ſurpriſed by another Flood, would not truſt themſelvs to the low vallies of *Shinar*, though it was ſo near them. We read of diverſ Plantations near the Sea coaſt, where the Planters contained themſelvs, and durſt not in manie years adventure far into the land. Wee know how long is was before the Romane Colonies would venture over the River of *Rhene*, *Danubius*, and *Euphrates*: Therefore to ſaie that the *Ark* reſted not in *Armenia* (becauſ *Shinar* beeing ſo near *Noah's* children would not have been ſo long from it) is of no force: nor his other reaſons taken from the populouſneſs of the Eaſt, and reſiſtance made to *Semiramis*. For I denie not but *Noah's* poſteritie might enlarge their Plantations towards the Eaſt, but yet ſtill keeping the hillie Countries, yet it will not follow that the *Ark* reſted there,

Xenoph. lib. 4. Plin. lib. 6. cap. 13. Strab. lib. 16. Jer. 51. 27.

there, or anie where elſe then in *Armenia*; and as for *Noah's* planting of his Vineyard in *India*, not in *Armenia* becauſe this Countrie is too cold for Vines, is an opinion altogether groundleſs: For firſt, how knew hee that there were not as well in *Armenia*, as in *India* wilde Vines, for of thoſe *Noah* made his Vineyard, by pruning, cultivating and dreſſing of them. 2. Wee know by relation of Travellers, Hiſtorians, and Geographers, that in *Armenia* are plentie of verie good Wines, and contrarie in *India* there are no wines, or verie ſcarce, ſo that they ſupplie the want of wine, with the liquor of the Palm-tree, and with a drink brewed of Rice and Barlie. 3. It is not altogether the coldneſs of the Countrie that hinder's the growing of Vines, but the nature of the Soil, and manie times exceſſive heat is an impediment; ſo is the unſeaſonableneſs of the months of *Julie* and *Auguſt* by reaſon of too much rain that hinder's the maturation of the grapes: for *Spain* and *Italie*, which are fortie degrees in Northerlie Latitude from the Line, bring forth excellent wines, and yet New *Spain* in *America*, which is nearer the Line by twentie degrees produceth no wine, as *Joſ. Acoſta* witneſſeth. So *Chile* which is a cold Countrie in compariſon of thoſe nearer the Line, yieldeth excellent wine, and abundance, beeing fortie degrees off Southerly Latitude from the Equinoctial.

Lib. 1. *cap.* 7, § 10. † 4.

IN *Alexander's* time Learning had not travelled ſo far to the Weſt as *Rome*. *Alexander* eſteeming of *Italie* but as a barbarous Countrie] *Pythagoras* had planted his Philoſophie in *Italie* almoſt two hundred years before *Alexander* was born, therefore *Italie* at this time was neither ignorant nor barbarous: nor was *Rome* at this time a village, as Sir *Walter* will

have

have *Alexander* to eſteem of it, but a great and warlike Citie, beeing now above three hundred years old, and victorious over their neighbors, as the Romane ſtories can inform us: neither was it the meanneſs of *Rome*, nor barbarouſneſs of *Italie* that kept off his conquering Armie from thence, but the hardineſs of that people, the valor, proweſs, and ſtrength of that Nation, on whom *Alexander* durſt not adventure; for if hee had, hee ſhould have found other manner of men then his looſ, effeminate, and unskilful Aſiaticks; a people alwaies more fit to ſerv, then to command; after for *Venus*, then *Mars*; ſo that the Romans themſelvs never made any ſtrong ſtaie in *Aſia*, but they ſtil loſt much of their Maſculine virtues. That the antient Italians were a hardie manlike people the King of Poëts tell's us. Virgil Aen. lib. 9.

Non hic Atrides nec fandi fictor Ulyſſes,
Durum à ſtirpe genus, natos ad flumina primum
Deferimus, ſævóque gelu duramus & undis, &c.
Omne ævum ferro teritur verſáque juvencúm
Terga fatigamus haſtâ: nec tarda ſenectus
Debilitat vires animi, mutátque vigorem.
Canitiem galeâ premimus, ſemperq́, recentes
Convectare juvat prædas, & vivere rapto.
Vobis picta croco & fulgenti murice veſtis
Deſidiæ cordi: juvat indulgere choræis. &c.

And ſo the ſame Poet elſwhere ſheweth what men *Italie* brought forth. Virg. Geor. I

Hæc genus acre virûm Marſos *pubemq́,* Sabellam
Aſſuetumq́, malo Ligurem Volcóſque *verutos*
Extulit; hæc Decios, Marios, *magnoſq́,* Camillos,
Scipiadas *duros bello, & te maxime* Cæſar, *&c.*

Such-

Such was the valor of the Italians, that the Romans ſpent as * *Florus* ſheweth above four hundred years in ſubduing them, wheras they brought in ſubjection all the reſt of the World in the ſpace of little more then two hundred years. Doubtleſs had *Alexander* encountred with the Gauls, Germans, and Britains as *Ceſar* did, hee had found more work for his Macedonians, then hee did among the Perſians. Therefore however Sir *Walter* preferr's the Eaſtern parts of the world, to the Weſtern, in civilitie, arms, magnificence, learning, &c. yet wee finde the contrarie, and ſo did *Pompeie*, whoſe vaſte Eaſtern Armie was forced to yield to *Ceſar's* ſmal Weſtern Forces. And the Turks know whether the Aſians or Europeans are fitteſt to make his Janiſaries, or to which hee is moſt beholding for ſupport of his Monarchie. For civilitie and learning wee finde that the Weſtern Greeks did civilize and inſtruct the Eaſtern Aſiaticks. The Gauls were ever more civil then the Germans, though more Eaſtward: as for the ſtories of *China* I give little credit to them; nor do I believ that Printing and Artillerie, with other Arts, were ſo manie years among them, before wee knew the uſe of them, no more, then that the World was created ſo manie thouſand years before *Moyſes* his computation which is the belief of the *Chinois*.

* In Proæm.

Lib. 1. *cap.* 9. § 2.

THe joining of Cottages together in one common field or Village the Latines call *Vicus*] This word *Vicus* did not onely ſignifie a Countrie Cottage, or Village, but alſo a Street, though in a Citie. So wee read of *Vicus ſceleratus*, *Vicus Cyprius*, and diverſ others in *Rome* and the word *vicatim* by *Tullie* is uſed for going from ſtreet to ſtreet. And

Vicinus.

Vicinus was hee who dwelt in the same street, as *Vicanus* was used for a Farmer, or Countrie-man: now *pagus* did signifie a Village consisting of diverse Cottages, not only from πήγη a Well, which was in common to them all; but as I think from the old word *pago* to bargain, or covenant, becaus they covenanted one with another to live justly and peaceably together: or from *pango* to set, graft, or plant, the proper work of husbandmen; whence com's the word *Paganus*, which at first signified a Countrie-man, then it was used for those in the Citie which were exempted from war, or had never used their Arms: hence among Christians *paganus* signified a Heathen, such as never fought under the Banner of Christ: or becaus Christianitie was first professed in Cities, and late received by the Countrie people: or becaus Christianitie drove away Gentilism out of all civil and populous Cities into remote and obscure Villages.

Lib. 1. *cap.* 8. § 15. † 1.

ASSUR, the second son of *Sem*, was father of the *Assyrians*] This Countrie was so called, not onely from *Assur* the first planter thereof, but also from אשור *Ashur*, that is, blessed, * for it was happie in bread, wine, oil, and honie; it abounded also with excellent fruits, hence *Assyrium amomum* in *Virgil*; *Assyrium gramen* in *Statius*, and *Assyrii odores* often in the Poëts; and becaus of the abundance of silk there, *Assyriæ vestes* are taken for silk garments, and *Assyrius lapis* is a kinde of Jasper stone. This Countrie also was called *Atyria*, from the Chaldee word אתור *Atur*, for the Chaldee useth to change the Hebrew ש into ת, so they saie *Cuth* for *Cush*: It was called *Adiabene quasi* ἀδιάβατος, as if the access to it were difficult, by

* 2 Kings. 18 ver. 20.

by reaſon of the manie Rivers thereof; ſom of which are ἀδιάβατοι Impaſſible: yet this Countrie was not impaſſible to *Xenophon* and *Alexander* in their expeditions.

Lib. 1. *cap.* 8 § 15. † 1.

Lud, the fourth ſon of *Sem*, gave name to the *Lydians* in *Aſia* the leſs, is the common opinion, but I ſee not by what reaſon hee was moved to ſtragle thither from his friends] The ſame reaſon might move him to plant in *Aſia* the leſs, far from his friends, which hath moved manie Europeans to plant in *America*, much farther from their friends; to wit, conveniencie of habitation, ſweetneſs of aër, fertilitie of ſoil, and ſuch like motives. Now the Lydians which came of *Lud* were of old called by the Greeks *Mæones*, and *Lydia Mœnia*, as a *Herodotus* b and *Strabo* ſhew. And *Claudian* think's they were ſo called from *Mæon* the antient King of *Phrygia*, and *Lydia*.

a Lib. 1.
b Lib. 13.

——*dicti poſt Mæona regem Mæones.*

Afterwards they were called Lydians from *Lydus* the ſon of *Atys*, as c *Herodotus* and d *Dionyſius Alicarnaſſæus* affirm. Hence *Attalyda*, a town in *Lydia*, was ſo called from *Atys* and *Lydus*. But the Greeks are children in Antiquitie, and fabulous; therefore doubtleſs the name of *Lydia* was more antient, and either planted by *Lud*, or by his Children, who from their Father's name might call it *Lydia*, which is ordinarie. Near, or through this Countrie of Lydia did flow the winding River *Mæander*, as e *Plinie* ſheweth. *Lydia perfuſa flexuoſi amnis recurſibus Mæandri*: and perhaps the Countrie

c Lib. 1.
d Lib. 1.
e Lib. 5. c. 29.

Countrie might bee called *Lydia*, or *Ludia* from *Lud*, which in the Phœnician tongue ſignifie's Binding, Winding, or Turning; for diverſ Countries are named from their chief Rivers; and becauſ the River was called *Mæon*, the Countrie might bee called *Mæonia*. Theſe Lydians were verie antient among the Greeks. *Attys*, *Tantalus*, *Pelops*, *Niobe*, *Arachne*, were Lydians; and about the time of *Jephthe* 1200 years before Chriſt, the Lydians were maſters of the Sea, and a warlike people, as may bee ſeen in *Ezekiel* 27.10. Theſe ſent plantations into *Caria*, *Peloponneſus*, and *Hetruria*; and into *Africa* too: Theſe are commended for their [f] skill in Archerie, the Aſiatick Lydians were good ſpear men, and excellent horſmen, as *Herodotus* ſheweth. δόρατα ἐφόρεον μεγάλα καὶ αὐτοὶ ἱππεύεσθαι ἀγαθοί: but after *Cyrus* had diſarmed them, they grew effeminate, and gave themſelvs to all luxurie and delight. So that λυδιάζειν was to plaie the wanton; and effeminate voluptuous men were called λυδοπαθεῖς: and hee that ſold or made ſweet oils was call'd λυδοφοίτης: and becauſ the Lydians were the Inventors of manie games and ſports, which the Romans made uſe of, they called all plaies and games *Ludos*, and Plaiers *Ludiones*.

[f] Iſa. 66. 9. Jer. 46. 9. Herod. lib. 4.

Lib. 1. *cap.* 9. §. 2.

TOwns encompaſſed with Walls were called *oppida*, *ab opponendo*, or *ab opibus*] Not one'y from *opes* wealth which for ſafetie they brought thither; and from *oppono*, becauſ they were able to oppoſe their enemies, but alſo from *ope* help, becauſ they were able to help one another better beeing united in a Town, then diſperſ'd, and living aſunder: hence came the word *opifices* Tradeſ-men, whoſe abode

abode and uſe are moſt in populous Cities, as ſtanding moſt in need of their help; and becauſ Towns were ſecured and fenced by walls, trenches, or ditches; they called theſe fences *muros*, or *mœnia*, *à muniendo*; and the Towns *urbes*, *ab orbe*, becauſ they were encompaſſed w th a plough, which by *Varro* is called *urbare*: and the furrow which the plough made, was the foundation of the wall to bee made.

——*humili d. ſignat mœnia foſſâ*, Virgil. lib. 3, & lib. 5.
——*urbem d. ſignat aratio.*

Lib. 1. *cap.* 10. § 2.

NImrod was the firſt King of *Babel*, and it agreeth with reaſon that *Ninus* ſhould bee the third] Sir *Walter* here would make *Nimrod*, *Belus*, and *Ninus* three diſtinct Kings of *Babel*, alleging no reaſon for his opinion, but contradicting *Euſebius*, *Hierom*, *Auſtine*, and the moſt approved writers upon no ground: whereas it is generally affirmed that the name *Nimrod* which ſignifie's a Rebel, was changed by his ſon *Ninus* and his poſteritie into *Baal*, or *Bel*, or *Belus*, which ſignifie's a Lord, this beeing a title of honor, that of ignominie: beſides, the Scripture acknowledgeth no King of *Babel* before *Ninus* but *Nimrod*; nor do hiſtorians mention anie before *Ninus*, but *Belus*, their manners, diſpoſitions, and actions are the ſame: they are both ſaid to live about two hundred years after the Flood, and to have reigned then in Babylon: both are ſaid to bee the Founders of that Citie: both the Inventors of Idolatrie, for the names *Beliel*, *Belphegor*, *Beelzebub* are from *Bel*, or *Belus*; both are deſcribed to bee men of cruel, fierce, and warlike natures, and ambitious in propagating their Empire: And whereas Sir *Walter* ſaith, that if St *Auſtin*

ſtin had thought *Nimrod* and *Belus* to bee the ſame, hee would have rather called him *Nimrod* with the Scripture, then *Belus* with the Gentiles: This is nothing, for S^t *Auſtin* direct's that work of *The Citie of God* to the Gentiles, and confuted them, therefore hee had reaſon rather to uſe the name *Belus*, which was known to them, then the name of *Nimrod* which they knew not: and who know's not that Saint *Auſtin*, through all that Work, make's uſe of the Gentil-Stories, and therefore had reaſon to uſe their own names: It is true there was another *Belus* called *Belus Tyrius*, far later then *Nimrod*, famous among the *Phenicians*, of whom the Poët.

Impleviq́, mero pateram quam Belus *& omnes*
A Belo *ſoliti*, &c.

Lib. I. *cap.* II. § I.

Zoroaſter, King of the *Bactrians*, *Vincentius* ſuppoſeth to bee *Cham* the ſon of *Noah*] This cannot bee, though both were wicked men; the one in mocking his father, the other in finding out Magical Arts. For *Zoroaſter* was King of *Bactria*, as is ſuppoſed, but *Cham's* lot fell to bee in Africa far from *Bactria*: therefore prophetically hee was called *Cham*, from חם *Cham*, that is, Heat; and חום *Chum*, that is, Black, as beeing the father of thoſe black people, who inhabit the hot Countrie of *Africa*; this blackneſs, and heat, beeing a part of his Curſ. Again, *Zoroaſter* was the Inventor, as ſom think, of Aſtrologie, or at leaſt a great lover of it; therefore they called him ἀστροθεάτην a Star-gazer; or ἀστροθύτην becauſ hee honored them, and ſacrificed to them. But *Cham*, as the Chymiſts will make us believ, was the Inventor of their Art called *Alchimia*, from the Arabick article *Al* and *Cham*,

as

as if it were *Alchamia*, but indeed it is from the Greek χύω, becauſ they are ſtill powring, infuſing, diſtilling, and extracting: or from the Arabick word *Chema*, to Hide; hence *Alchimia* is a Hidden Art, and ſo it is, if either wee look upon their doctrine, or practice, all is hid; and ſo was the knowledg, or uſe of it, till of later years, for the firſt that mention's it, is *Julius Firmicus* to the Emperor *Conſtantine*.

Lib. 1. *cap.* 8. § 9.

Montanus for *Tharſis* in *Cilicia*, underſtand's *Carthage* in *Africk*, but hee was much miſtaken in that conjecture] This town, which bear's the name of *Tharſis Javan's* ſecond ſon, is by ſom taken for the *metropolis* of *Cilicia* called *Tharſis*; which word alſo ſignifieth the Sea: Som take it for *Ophir*, becauſ *Jehoſophat's* ſhips were appointed to go to *Ophir*. 2 *King.* 22. 48. and in *Chron.* 20. 36. 37. it is ſaid, They were to go to *Tharſis*: The like is ſaid of *Solomon's* ſhips, as wee have ſhewed upon *Geneſis*. Now *Ophir* was in the Eaſt *Indies*, ſo then *Tharſis* muſt bee there, which place is likely to bee *Taprobona*, or *Sumatra*, called *Cherſoneſus*, or *aurea terra*; and it is not unuſual for one town to have two names, nor for two or three towns or places to have the ſame name; *Ophir* then, and *Tharſis* may bee two names of one place. Others will have *Tunis* and *Tharſis* all one: but it is moſt likely that *Carthage* (not that of *Africa*, but that of *Spain*) was a Colonie of *Tharſis*, or *Tyrus*: for the Iſle of *Cales*, or *Cadiz*, and Countrie about *Bætis* was called *Tarteſſus* from *Tharſis*: and wee finde that the Phœnicians had great commerce with Spain, becauſ that Countrie abounded in ſilver, iron, tin, and lead, which was the merchandiſe of the Tyrians, as may bee ſeen in *Ezech.* 27. 12. beſides the Temple called *Gaditanum*,

num, near *Hercules* his pillars, as by divers Autors thought to bee built by the Phenic ans, and that Countrie of *Spain* to bee ſubdued and peopled by *Hercules Tyrius*, not *Thebanus* as the Greeks * would have it: for the Temple that ſtood there, was built after the Phenician manner, and after the ſame manner were the ſacrifices, and ſolemnities performed. Laſtly, the word *Iberia*, by which *Spain* was called, is a Phenician word, from the Hebrew *Eber*, or the Chaldee *Ebra*, which ſignifieth a paſſage, or the bound and end of a thing, intimating that *Spain* is the bound or end of the Earth, beyond which there was no paſſage nor navigation; yea, the word *Spain* is Hebrew too as *Bochartus* a obſerveth: for *Saphan* is a cunnie, and *Spain* was called the Countrie of Cunnies, for it abounded with them: ſo that the Iſlands called *Baleares*, now *Majorca* and *Minorca*, were ſo infeſted with them, that they were not in a long time habitable. To conclude, I believ there was one *Tharſis* whither *Salomon's* ſhips went, in the Eaſt, another on the Mediterrane Sea, whither *Jonas* fled.

* Appian in Ibericis. Theophraſt de vit. Apollonii lib. 2 cap. 14. Arrianus lib. 2.

a Geog. ſac. lib. 1.

Lib. 1. *cap.* 12 §. 1.

Ninive was built in the plains of *Aſſyria*, on the banks of *Tygris* long before *Ninus's* time] *Niniveh*, or *Ninus*, for ſo this Citie was called, from *Nimrod's* ſon *Ninus*; though not hee, but *Nimrod* built it; and the whole countrie of *Aſſyria* is called in Scripture The land of *Nimrod*. *Mich.* 5. 6. Sometimes fathers called their Cities, not by their own, but by their ſon's names; ſo *Cain* called the town hee built from his ſon's name *Henoch*: and in Hebrew *Niniveh* is as much as *Nin-nave*, the habitation of *Ninus*, as b *Bochart* obſerveth,

b Geog. ſac. l. 4 cap. 20.

veth, but there is great diverſitie of opinions among writers concerning the ſituation of *Niniveh*; ſom placing it near *Euphrates*, others near *Tygris*, but 'tis likely there were two towns of this name: one near *Euphrates* called old *Niniveh*, in *Philoſt. lib.* 1. *cap.* 13 & 14. where *Apollonius* travelleth from *Antiochia* to *Meſopotamia* through old *Niniveh*: the other, which was the great *Niniveh*, of three daies journie (for the circuit of it was about threeſcore miles in compaſs) ſtood upon the Weſt ſide of *Tygris*: or elſ *Niniveh* ſtood on *Euphrates* as *Diodorus lib.* 2. *cap.* 1. ſaith: becauſ *Euphrates* and *Tygris* in one place are united, and ſo have but one name. It is now called *Moſal*, and is the chief ſeat of the *Neſtorian Hereticks*. This Citie was famous, not onely for the magnificence, riches, and greatneſs thereof, but alſo for antiquitie, becauſ it was extant in *Abraham's* time, as *Euſebius* witneſſeth: here dwelt *Phul*, *Tiglath. Pileſer*, *Shalmaneſer*, *Sennacherib*, by whoſe arms *Samaria* was exhauſted, and the Iſraelites tranſlated into into *Aſſyria*, and *Media*, yet this vaſte Citie was at laſt ſo deſtroied, as likewiſe * *Babylon*, that thought her ſelf eternal; and *Seleucia*, built by *Seleucus Alexander's* ſucceſſor in *Syria* and *Babylon*, that as h *Nahum* the Prophet foretold, the place where it ſtood ſhould not bee known; and as *Lucian* ſaith, οὐδὲν ἴχνος ἔτι λοιπὸν αὐλῆς, *&c.* there not anie mark or footſtep to bee ſeen of it.

* Iſa. 47. 7. 8. Seleuc. Nicanor.

h Nah. 1. 8. & 3. 17.

Lib. 2. *cap.* 1. § 10.

THis *Amraphel* was not at this time the greateſt Monarch, for the vallie of *Pentapolis* was ſubject to *Chedarlaomer* King of *Elam*, or *Perſis*] This contradict's Scripture, hiſtorie, and reaſon, for *Amraphel*

raphel i. ſtill firſt named by *Moyſes*, as beeing the greateſt Prince. Hiſtories do ſhew us that the Kings of *Shinar*, or *Babylon*, were the greateſt Monarchs of thoſe parts, and that the *Perſians* had no greatneſs till *Cyrus*, therefore *Amraphel* King of *Shinar* muſt bee greater then *Chedarlaomer* King of *Elam*: And it is not unlikely but this might bee *Nimrod* as the Jews think, for hee might bee yet alive; and it is uſual for one man to have two or three names, though *Elam* here might ſignifie *Perſia*, as I do believ it doth not, but rather it was the name of a town in *Aſſyria*, as Saint *Hierom* think's; or in *Perſia*, as others; yet *Perſia* at this time was of no great eſteem: as for Sir *Walter's* reaſon that *Chedarlaomer* was the greateſt King, becauſ to him were ſubject theſe five pettie Kings, or Majors of towns, it is very weak, for ſo hee might as weil infer that *Porus*, was a greater King then *Alexander*, becauſ hee had diverſ pettie Princes under him, not ſubject to *Alexander*; or that *Herod*, to whom this lake of *Sodom*, or countrie of *Pentapolis* was ſubject, was greater Prince then *Auguſtus Ceſar*.

Lib. 2. *cap.* 2. § 4.

Egypt is now called by the naturals in their own language *Mezre*] So the *Arabians* at this daie cal it *Meſer*, and the Egyptian's firſt moneth of old was called *Meſori*; in Scripture it is called ſomtime *Maſor*, as *Iſa.* 19. 6. The rivers of *Maſor* ſhall bee dried up. *Kimchi* explain's it the river of *Mizraim*, or *Egypt*. So * in two other places; but wee Tranſlate the word *Maſor* Forts, or fenced places, for ſo indeed the word ſignifieth, and *Egypt* was naturally fortified from the North by the ſea, from the South by the *cataracts* of *Nilus*, and mountains of *Ethiopia*; from the Eaſt and Weſt by deſarts. Or *Egypt* may bee called *Maſor* from the narrow-

* 2 Kings 19. 24. Mich. 7. 12.

narrowness thereof, for it is narrow and long from the sea to *Syene*; and becaus *Egypt* is divided into two parts, to wit the higher, where *Nilus* hath but one channel, & the lower, where it is divided into diver schannels, called by the Greeks Δ *delta*, from the triangular figure it make's, hence it is called *Misrajim* in the Dual Number.

Lib. 2. *cap.* 2. § 6.

IN the reign of *Hercules* and *Typhon* seven years were spent] This was that *Hercules* who made an expedition into Spain, and erected those Pillars at *Gades*, called by his name, There a temple was built to him, and sacrifices offered, after the manner of the Phenicians. *Typhon*, for his wickedness and crueltie, was called a gyant by the Grecians. Hee made War against the gods: hee travelled into *Caucasus*, and at last was struck down by *Jupiter's* thunder, and died near the lake *Serbonis*, as *Apollonius* witnesseth,

Κεῖται ὑπὸ βρύχιος Σερβωνίδος ὕδατι λίμνης.

Therefore *Plutarch* relate's, *in Antonio*, that the Egyptians called this lake Τυφῶνος ἐκπνοὰς Typhon's exhalations The gyant also *Typhæus*, who rebelled against *Jupiter* and is buried under *Aetna* in *Sicilie* is called *Typhon*, and somtimes *Briareus*. For these three are taken promiscuously one for another. *Typheus* is called by *Pindarus* [c] ἑκατονκάρανος, hundreth-headed: and by [d] *Virgil*, *Centum geminus Briareus*. [e] *Apollodorus* make's *Typhon* to have φύσιν ἀνδρὸς καὶ θηρίου the nature both of a man, and of a serpent: *Hyginus* make's him the childe of earth and hell, having a hundred dragon' heads growing on his shoulders. [e] *Philostratus* make's *Typhon* and

c Pithia. d Aen. 6. In vit. Apollonii l. 5. c. 6

and *Enceladus* all one, beeing fast bound under the hill *Aetna*, τυφώϊνα ἢ Ἐγκέλαδον δεδέσθαι φασὶν ὑπὸ τῷ ὄρει Αἴτνῃ. But of *Typhon* wee have ſpoken more [f] elſwhere. f *Myſtagog. Poët.*

Lib. 2. *cap.* 3. § 4.

MOy is a voice expreſſing water, *hiſts* as much as drawn out thence] *Philo Joſephus*, and *Clemens Alexandrinus* will have *Moſes* to bee made up of μῶ water, and ὕσης preſerved: but indeed hee was called משה, becauſ ſaith Pharaoh's daughter משיתהו I drew him out of the water; ſo that the name of *Moyſes* is made up of the Hebrew word משה, which is never uſed but for drawings out of waters, as *Exod.* 16. 15. *Pſal.* 18. 17. ſo *Iſa.* 63. 11. *Moſcheh ammo*, hee drew out his people. But though this word bee Hebrew, and retained in the Scriptures, yet it is not likely that this was the name which Pharaoh's daughter gave him, but rather, ſhee beeing an Egyptian, would give him an Egyptian name, whereof *Moſhes* is the interpretation; which name, it's likely *Moyſes's* parents gave him, when hee was circumciſed; that hee might by this name bee put in remembrance of God's mercie towards him who drew him out of waters, that hee might afterward draw his people out of afflictions, which are called waters in Scripture: and of this hiſtorie it ſeem's the Greeks were not ignorant, for by them *Moyſes* is call'd [g] ὑδρογενὴς, that is, *Aquigena*, or Water-childe: and indeed what they write of *Bacchus* is meant of *Moyſes*: for they ſay that *Bacchus* was born in Ægypt, incloſed in an Ark, or Cheſt, and expoſed to the waters: ſo that *Orpheus* call's him Μῶσω for *Moyſes*, and θεσμοφόρον Law-giver, and giv's to him δίπλακα θεσμόν, intimating the two tables

g Scalig. de emend. temp.

of

of the Law : hee is called also διμήτωρ, and is commended for his beautie, and militarie valor; hee is painted too as *Moyses*, with two horns, and a dog was said to bee his companion: for *Caleb Moyses* companion in Hebrew signifie's a dog. *b Clemens Alexandrinus* think's that *Moyses* was called by his parents *Joachim*, and that now in heaven hee is called *Melchi*; but on what ground this conjecture is built I know not. They are also mistaken who think that *Moyses* was the same *Mneves* in *c. Diodorus*; for this *Mneves* is said by him to bee the first Law-giver amongst the Egyptians, whereas hee saie's that *Moyses* receiv'd his Laws from *Jao* or God.

b Lib. 1. strom,

c Biblioth. l. 1. p. 59.

Lib. 2. *cap.* 3. § 8.

THe Greeks write the Sea *Erythræum* [from *Erythras* or *Erythræus* a King] I think rather that this King was so called from the Sea, then the Sea from him; for princes and people are called from the places where they dwell, ordinarily: as *Mithridates* was called King of *Pontus*, not *pontus* the Sea, or Countrie of *Mithridates*: though I denie not but somtimes Princes call seas and lands by their own names: as the mouth of the streits is called *fretum Herculeum* from Hercules. Now this Sea is so called in Greek from its red color, and this King was named *Erythræus* from it: and so perhaps might the Phenicians and Edomites bee thus called, not becauſ they were redder then other people, but becauſ they dwelt not far from the red sea, for *Edom* signifieth red, (I know most derive this apellation from *Esau's* red pottage which he coveted so greedily) and so the Phenicians are called from the red color, saith *Strabo*, becauſ the sea is red. διὰ τὶ φοίνικες ἐκαλοῦντο; ὅτι ἡ θάλασσα ἔρυθρα.

Lib. 2. *cap.* 3. § 8.

FRom theſe apparences of redneſs by the ſhadows of thoſe ſtones, ſands, earth, and clefts, I ſuppoſe it firſt took the name of the red ſea, becauſ in manie places it ſeemeth to bee ſuch] It is not called the red ſea onely from the appearance or ſimilitude of redneſs, for ſo the whole Ocean ſea is called red, becauſ it appear's ſo when the skie is red in the morning, or evening; hence the *d* ſea is called *mare purpureum*, and *rubrum* by the Poëts. d Virg. Geo. 4. Aen. 7.

In mare purpureum violentior influit undis.
Famque rubescebat radiis mare.

So *Euripides* call's the ſea ἅλα πορφυρεοδίνα but the Perſian Gulf is called the red ſea, becauſ the water in manie places is indeed red, when in a ſtorm the water is troubled, and mingled with that red earth, ſand, & ſlime which is in the bottom thereof, and this is oftentimes, becauſ that ſea is ſhallower then other ſeas are. So I findethat not onelie the Arabian Gulf is called the red ſea, But alſo the Perſian Gulf by e *Seneca.* e *Act.* 1. *Scen.* 1.

Et qui renatum prorſus excipiens diem
Tepidum rubenti Tigrim immiſcet freto.

Now wee know that *Tigris* and *Euphrates* run not into the Arabian, but the Perſian ſea. So *Plin. lib.* 6. *cap.* 24. divide's the red ſea into two baies, the one called the Perſian, which is in the Eaſt; the other the Arabian: and if the red ſea was ſo called from King *Erythras*, then the Perſian ſhould bear this

name; for *Curtius* and others, place his tomb, not on the Arabian, but on the Persian gulf. I finde also that the dead sea, or *Asphaltites* is by *Hesychius* called the red sea, ἐρυθρὰ θάλασσα, becaus of the red *bitumen*, which is found in and about that Lake.

Lib. 2. *cap.* 4. § 3.

Eusebius thought *Sinai* or *Horeb* were distinct hills, *Hierom* to bee but one] They were but one in bulk, but distinct in the tops, and names, the one beeing called *Horeb*, that is, Desert; the other *Sinai*, that is, a Bush: for it was not (it seem's) at that time frequented, but a desert, becaus full of Bushes and trees, or becaus superstitious people held it formidable, supposing som Dietie had dwelt there, therefore durst not com near it; this kinde of superstition was called δεισιδαιμονία, and it was ordinarie among the Gentiles to believ that their gods dwelt on mountains; and in groves, so *Virgil. Aen.* 8, speaking of the Capitol.

Hinc ad Tarpeiam sedem & Capitolia ducit,
Aurea nunc olim sylvestribus horrida dumis
Jam tum religio pavidos terrebat agrestes
Dira loci: tum cùm sylvam saxumq; tremebant
Hoc nemus, hunc (inquit) frondoso vertice collem
Quis deus, incertum est, habitat deus, &c.

And perhaps for this cauſ *Horeb* was called the mountain of God, or elſ for the height thereof; so tall Cedars are called the Cedars of God, or rather by anticipation, becaus God was to reveal his wil, and glorie there to *Moyses*: and it might wel bee called God's hill for this cauſ, as the place where *Jacob* wreſtled with God called *Peniel*, and where hee

hee ſaw the viſion of the Ladder, *Bethel*, God's houſ: for not onely upon this hill did God appear to *Moyſes* at this time, when hee kept ſheep, but alſo when hee gave the Law. Here it was where was that rock which repreſented Chriſt, which beeing ſtruck by his fathers rod yielded fountains of living waters. Here *Moyſes* by holding up his hands overcame *Amalek*: here *Moyſes* converſed with God without food or drink fortie daies together: here *Moyſes* broke the two Tables of the Law, and ſlew the Calf worſhippers; and here did *Elias* enjoie the ſight of God.

Lib. 2. *cap.* 4. § 2.

WHen *Moyſes* married the daughter of *Jethro*, hee would not (had hee found them Idolaters) made her the mother of his children] Hee might have found her an Idolater, and afrerwards convert her, for doubtleſs *Jethro* could not have been Prieſt of *Midian* had hee not been an Idolater, for they were ſuch: yet afterward, by *Moyſes*'s means and miracles, hee was converted to the true God, as appear's by his own words, *Exod.* 18. Now (ſaith hee) *I know that the Lord is great above all gods* gods, &c. Therefore *Jethro* offred ſacrifices unto the Lord, and therefore, upon his converſion, hee received a new name, and was called *Hobab*, that is, *loving*, becauſ hee teſtified by his converſion how much hee loved God, and his Law. Now that *Jethro* was Prieſt of *Midian* is plain, both by the 70 *Interpreters*, and Latine Interpreters, by * *Philo* alſo, and *Joſephus*, though the Chaldee Paraphraſe call him Prince of *Midian*; indeed hee might bee both, for *Melchiſedec* was King and Prieſt, and

* Libr. de vit. Moyſ. Lib. 2. Antiq.

among the Gentiles it was uſual for the ſame man to bee both.

Rex Anius rex idem hominum Phœbique ſacerdos.

And ſo the Hebrew word *Cohen* ſignifie's both: for *David's* ſons were called *Cohavim*, that is Princes, as the 70 interpret it; for the Prieſts were not of the tribe of *Juda*, but of the tribe of *Levi*. 2 Sam. 8.

Lib. 2. cap. 4. § 4.

THe other Etymologie *à ligando* is no leſs agreeable to the nature of a Law.] The Etymologie will not ſuffer that *Lex* ſhould bee *à ligando*, though metaphorically the Law binde's, and Laws are called bands. But *Lex* is rather *à legendo*, which ſignifie's both to read, and to chooſe: for Laws were publickly read, proclaimed, and propoſed for all men to bee read: and becauſe Law-givers and people did chooſe what they would obeie, what avoid, they were called *Leges à legendo*; *Legis natura in delectu non jus*, whether it bee from *juſſum* becauſe comanded, or from *Jovis*, becauſe all Laws are from God; hence *jusjurandum*, *quaſi Jovis jurandum*. I ſaie *jus* is the rigor of the Law, which the Greeks call ἀκριβοδίκαιον: hence *Acribodicæi* were the rigid exactors, and interpreters of the Law; but *æquum* is the moderation of that rigor, or a correction, called ἐπανόρθωμα, and ſuch moderators were called ἐπιεικεῖς, and ὀπιεικίζειν to moderate the Law. As for *Fas*, it was ſo call'd of *fando* from ſpeaking, whence come's the word *fatum*, which indeed is, whatſoëver God hath decreed and ſpoken concerning us. *Quid aliud eſt fatum quàm quod de unoquoque noſtrûm deus fatus eſt.* Min. Felix octav. Lib.

Lib. 2. *cap.* 5. § 9.

NO man knoweth of *Moyſes's* Sepulcre to this daie, which hapned *Anno mundi* 2554] God would conceal *Moyſes's* Sepulcre, leaſt the Jews, who were prone to Idolatrie, might worſhip him for the true God: for if they ſtuck not to worſhip a Calf, they would have made no ſcruple to worſhip *Moyſes* his bodie; and this was the occaſion of that Altercation between Michaël and Satan, mentioned by Saint *Jude*, whether out of Tradition, or out of that Apocryphal book, called *Aſſcenſio Moyſis*, is uncertain. This is certain, that the Gentiles did uſually deïfie their Law givers, and ſuch as had don anie memorable acts amoug them; therefore doubtleſs the Jews would not have been backward to afford the ſame honor to him who had deſerved it far better then they, if wee conſider the excellencie of the man, and of his Laws, his miracles and familiaritie with God: his own gravitie, to whom in this regard, all the Heathen Law-givers com far ſhort: for hee lived before their firſt Divines, *Linus*, *Orpheus*, and *Muſæus*, about four hundred years before the Trojane Wars; four hundred thirtie three years before *Homer*; five hundred years before the Seven Wiſe-men of Greece, who flouriſhed about the Fiftieth Olympiad above a thouſand years: *Pythagoras*, and his ſucceeding Philoſophers were much later then the Grecian Wiſe-men. The moſt antient Hiſtorians of the Gentiles do make honorable mention of *Moyſes*; as *Beroſus* the Chaldæan; *Ptolomie*, and *Manetho*, Egyptian writers; and among the Greeks *Artapanus*, *Eupolemus*, *Trogus Pompeius*, *Diodorus*, *Morbus*, *Numenius*, *Pythagoricus*, who called *Plato* the Affrick *Moyſes*.

Lib. 2. *cap.* 6. § 4.

PRometheus was bound to the top of *Caucaſus*, whoſe entrails beeing devoured by an Eagle, did ſignifie his inward care hee had to inveſtigate the natures, motions, and influences of the heavenlie bodies] Though this may bee true, yet I think rather was meant by this fiction that hee and his children ſeated themſelvs in the Countrie about *Caucaſus*, who were much troubled, both with the barrenneſs of the ſoil, and vexed with the multitudes and rapacitie of Eagles who commonly frequent ſuch hillie and rockie Countries: and it is more likely that *Atlas*, whom *Eupolemus* in [b] *Euſebius* think's to bee the ſame with *Enoch*, was the Aſtronomer, then *Prometheus*, whom ſom think to bee all one with *Magog* the ſon of *Japhet*: for to ſteal fire from heaven, and to animate ſtones, and metals, and claie, hath no relation to Aſtonomie, but rather to Mechanical trades, manie of which are helpt & effected by fire, and metals are melted & made into Statues; his animating of claie, may alſo ſignifie, that hee infuſed knowledg and civilitie into men, without which they are little better then dead claie: but of *Prometheus* wee have [c] ſpoken elſwhere. Now *Atlas* in ſupporting the heavens, in having daughters called by the names of conſtellations, *Hyades*, and *Pleiades* is more likely to bee the Aſtronomer.

[b] Lib. 9. præpar. Evang.

[c] In my Myſtagogo Poëtico.

Lib. 2. cap. 6. § 6.

MErcurius was called *Triſmegiſtus*, or *ter maximus*, and of the Greeks *Hermes*] Hee was called *ter maximus*, as beeing the greateſt King, the greateſt Prieſt, and greateſt Philoſopher that ever was in Egypt. Alſo becauſ of all the Heathens (if hee was a Heathen, and not the ſame with *Moyſes*) hee had the greateſt knowledg of the Trinitie; for his excellencie hee was deified after his death, and a Citie erected to his memorie called *Hermopolis*: hee was called *Hermes* the interpreter, or meſſenger of the gods, becauſ of his eloquence and excellent knowledg in divinitie. It was hee that firſt divided the daie into twelv hours, by obſerving a certain beaſt which male water ſo often in a daie. Hee was ſaid to have wings, to ſhew the fame of his worth, by which his name was carried everie where: of his manie arts which hee found out e I have ſhewed elſwhere. e *In Myſtagog.*

Lib. 2. cap. 7. § 2.

BUt for the extent Eaſt and Weſt, if *Perah* bee taken for *Euphrates*, then the land promiſed ſtretcheth it ſelf both over *Arabia Petræa*, and the Deſert, as far as the border of Babylon, which the Iſraëlites never poſſeſt, nor at anie time did ſo much as invade or attemt] In *David's* and *Solomon's* time, the Iſraëlites both attemted, invaded, and poſſeſſed theſe Countries, as the Scripture ſheweth. 2 *Sam.* 8. & 1 *Chron.* 18. For *David* went with his Armie to ſubdue all toward *Euphrates*, and then hee ſubdued the Philiſtins, Idumeans, Moabites, Ammonites, Seba, and all Syria, as far as *Euphrates*.

And ſo of *Solomon*, 1 *King.*4. it is ſaid, That all the nations and kingdoms, from the river to the confines of Egypt, were under his juriſdiction, and ſerved him all the daies of his life. And ſo much God promiſed to *Abraham*, Gen.15. then to *Moyſes*, Exod.23. and after him to *Joſhua*, Joſh.1. therefore *Vadianus* was much miſtaken, in thinking that by the river *Perah* was meant *Jordan*, ſeeing *Perah* is never uſed but for *Euphrates*, neither can hee ſhew that *Jordan* was called *Perah*. I confeſs the Iſraëlites did not poſſeſs anie long time theſe countries, becauſ of their diſobedience, Idolatrie, and other impieties, but to ſaie they never poſſeſt them, is to nullifie or denie God's promiſes, and to contradict the ſacred Storie.

Lib. 2. cap. 7. § 4.

THe people *Ituræi* were placed in the bounds of *Cele-Syria*, and *Arabia deſerta*; they were valiant and warlike men, and excellent Archers, of whom *Virgil.*

——*Ituræos taxi torquentur in arcus*].

This paſſage, as manie other, Sir *Walter* borrow's from *Vadianus*, and hee from *Plinie*, who placeth theſe *Ituræi* in *Syria*: but *Probus* in *Scythia*, and *Servius* in *Parthia*, which is moſt likelie, for *Ithura*, or *Ithyra* was a Citie upon mount *Taurus* towards *Parthia*. Now the Parthians were famous among the Romans for their skill in Arching, and excellent bows and arrows: hence their beſt bows were called *Parthici*, and *Ithyræi*, and ſo were their arrows, as their beſt bow-ſtrings were called *Gætici nervi*, and their beſt quivers *Sarmaticæ Pharetræ*: ſo *Ituræus arcus* in this place of [d] *Virgil* is the ſame with *Parthum*

[d] Georg.3. Eclog.10.

cornu

cornu in another place, for hee ſpeak's of no Archers ſo much as of the *Parthian.* e

e Geor. 4. Geor. 2. Aen. 12.

Fidentemq; fugâ Parthum verſisq; ſagittis
Et gens illa quidem ſumtis non tarda pharetris
Parthus ſeu Cydon telum immedicabile torſit.

Of theſe Parthian or Ithurean arrows *Lucan lib.* 7. ſpeake's.

Creta Cydonas
Miſit, Ituræis curſus fuit indè ſagittis.

Vopiſcus alſo g ſpeak's of three hundred *Ithyræan* Archers, and h *Tullie* *Cur homines omnium gentium maximè barbaros eum ſagittis deducis in forum*: theſe cannot bee underſtood of people in Paleſtina, though *Antonie* had made War there, but of *Parthia* againſt whom hee fought, which the Romanes alwaies accounted a moſt barbarous people.

In Aurelian. h Phil.

Lib. 2. *cap.* 8. § 2.

THat fiction by *Virgil* of *Aeneas* and *Dido* muſt bee far out of ſquare] I do not ſee by what *Juſtin*, *Oroſius*, *Velleius*, and others do write concerning the time of the building of Carthage, that *Virgil* is out of ſquare, for that part of Carthage which was built by *Dido* was Byrsa, ſo called from the Ox hide with which ſhee meaſured the ground, and by by him, as alſo by the inhabitants, the out-buildings were named *Magalia*, or *Magaria* rather, that is, Cottages, and this Byrſa was the citadel, yet ſometimes bearing the name of Carthage, by which the whole citie was denominate; and which ſome derive from *charta*: therefore though that Carthage

mentioned by *Juſtin* and others was not built till 228 years after *Aeneas*, becauſ *Alba longa*, built by *Aſcanius*, ſtood 300 years, and Carthage was built 72 years before Rome, which beeing ſunſtracted from the 300 there remain's 228 from *Aeneas* to the building of Carthage: I ſaie, though this bee true, it will not therefore follow that Byrſa, which was alſo called Carthage, was not built by *Dido* 228 years before New Carthage, which was built 72 years before Rome: neither was *Dido* the firſt builder of Carthage, for * *Appian* tell's us that the Phenicians built it 50 years before the captivitie of Troie, under the conduct of *Xorus*, and *Carchedon*; ſo that ſhee found the Phenicians there, and perhaps *Cadmus* was the firſt builder thereof; for in *Silius* the Carthaginians are called *gens Cadmæa:* but I finde three Carthages, or three parts of one Carthage, the one called *Cothon*, or the harbor, for all plantations at firſt are built upon the ſhore, near harbors; and it's like that this part was built before *Dido* came; the other part was called Byrſa, built by *Dido*; at the third, which incompaſſed Byrſa, was named Magaria, and the whole citie, Carthage, from καρκαβη or *Carcabe*, which in the Punic-tongue ſignifie's a Head, becauſ of the Horſ head found there, of which the learned Poët (*Aen.* 1.) was not ignorant, when hee write's,

* De Bellis Punicis

Effodêre loco ſignum quod regia Juno
Monſtrârat, caput acris equi ——.

Hence then it appear's the Prince of Poëts was not miſtaken when hee make's *Dido*, who lived in the time of *Aeneas* as the builder of one part of Carthage, though the other part might be built long after by ſom other, whoſe founder, becauſ Hiſtorians know

know not, they erroneouſly aſcribe the work to *Dido*, who was dead long before.

Lib. 2. *Cap.* 10. § 3.

—NEar to which are the gardens of *Balſamum*, the beſt that the world had, called *Opobalſamum*] The *Balſamum* is not called *opobalſamum*, for that is properly the tree, this is the liquor or juice which diſtill's from the tree. *Juvenal. Sat.* 2.

Hirſuto ſpirant opobalſama collo.

The wood or bark of the *Balſamum* is called *Xylobalſamum*, the fruit *Carpobalſamum*, and the liquor *Opobalſamum*: and *Balſamum* is as much in Hebrew as the Lord, or Chief-Oil, for ſo is *Baal-ſhemen.* as exceeding all others in ſmell and virtue: the tree then is never called *Opobalſamum*, but the liquor is by *Virgil* as well as the tree, or ſhrub called *balſamum.*

Quid tibi odorato referam ſudantia ligno,
Balſama——————

And though ſom take ὀπὸς to ſignifie the fruit, or ſeed, yet ὀπὴ is properly the hole which the Husband-man cut's in the tree, to let out the liquor.

Lib. 2. *cap.* 12. § 2.

David changed the name from Jebuſalem, the citie of the Jebuſites, to Jerusalem] This citie was called Jeruſalem long before *David's* time; for it was ſo called when *Adoni-bezec* was King thereof, *Joſ.* 10. 1. & *Joſ.* 18 28. Jebuſi is there called Jeruſalem. So *Judg.* 19. 10. And I do not finde that this citie was ever called in Scripture Jebuſalem, but either

ther Jebus alone, or Salem, till it was called Jeruſalem. And doubtleſs Salem and Jeruſalem was one and the ſame citie, as appear's by *Pſal.* 76. 2. In Salem is his tabernacle, and his dwelling place in Sion: for the Temple, and a part of Jeruſalem ſtood upon Sion; therefore I make no queſtion but that Salem whereof *Melchiſedec* was King, was the verie ſame with Jeruſalem: for the *Chaldee* verſion call's him King of Jeruſalem, and * *Joſephus* make's him to bee the firſt builder of it. Therefore though S. Hierom, in his Epiſtle to *Evagrius*, by Salem underſtood Sichem in Samaria where *Jacob* dwelt, and *John* baptiſed; yet in his Hebrew queſtions hee approv'es of the common opinion, to wit, that Salem, *Melchiſedec's* citie, was the ſame that Jeruſalem was.

* Bell. Jud. lib. 7. cap. 18.

Lib. 2. *cap.* 13. § 7.

IT is thought that the name of Monie was not heard in Greece, when *Homer* did write, who meaſure's the value of gold and braſs by the worth of cattle, ſaying, That the golden armor of *Glaucus* was worth a hundred Beevs, &c.] It is unlikelie that the name of Monie was not heard in Greece when *Homer* lived, whereas it was uſed in countries not far from Greece long before *Homer*: for *Abimelech* gave to *Abraham* a 1000 ſhekels as the Chaldee expreſſeth that place, or a 1000 didrachms, as the Greeks tranſlate it, *Gen.* 20. So wee read that *Abraham* bought for monie a Burial-place. It is not likelie then that in *Homer's* time, Greece beeing ſo flouriſhing a countrie, and having commerce with neighboring nations, ſhould want the uſe of Monie, and although *Homer* ſpeak's of a hundred Beevs, and not of Monie, yet hee may bee underſtood to have ſpoken of monie ſtamped with the image

image of an Ox: for at firſt the uſual ſtamp upon monie was Cattle, hence *pecunia à pecus*: So *Jacob's* hundred Lambs, with which hee bought a plot of ground, *Gen.*33. may bee meant of ſo manie pieces of ſilver, bearing the ſtamp of a Lamb; for monie is named from its ſtamp. So a hundred Angels ſignifie ſo manie pieces of gold having their picture: therefore *Bos* doth not onely ſignifie an Ox, but alſo the coin that bear's the pictu e of the ox: hence was the proverb, *Bos in linguâ*, for one that was tongue-tied, beeing corrupted with monie. And not onely was *pecunia* called ſo from the picture, but alſo from the skins of cattle; for monie anciently was made of leather: And ſo wee may conceiv that Queen *Dido* encompaſſed the ground on which Carthage was to bee built, with an ox hide, that is with monie made of the ox hide: this kinde of monie was cas called *nummus ſcorteus* σκύτινον νόμισμα, for anciently they called all things made of skins *ſcortea*; hence *ſcortum* a whore, in which there is nothing commendable but her skin.

Lib. 2. *cap.* 16. § 6.

THe third was the overtaking of a ſwift hare. The ſixth was the taking of *Diomedes* his Mares] I think this was the Printer's fault, not Sir *Walter's*; for it was a Hart, not a Hare that *Hercules* overtook. as for the mares of *Diomedes*, I finde them onely ſo called in *Apollodorus*, and *Albericus*, for in all others, both Poëts, Hiſtorians, and Mythologiſts that I have read they were horſes, and not mares; whoſe names are ſet down by *Hyginus*, *cap.*30. Thus *Podarius*, *Lampon*, *Xanthus*: and *Dinus*: And for the Hart, I finde in *Virgil*, *Diodorus Siculus*, and others, that it was a Hinde, commended not ſo much for ſwiftnes, as for ſtrength: therefore *Virgil*, in *A.n.*6.

calls

call's her *æripedem cervam*, the braſen footed Hinde, which ſom have taken for *ăĕripedem* aërie footed, or ſwift-footed, but the Greeks call her χαλκοπόδα, an epithite which *Homer* alſo give's to horſes, and *Pindarus* giv's to the *Colchic* Bulls ὁπλὰς χαλκείας braſen-Hoofs.

Lib. 2. *cap.* 7, § 9.

David left to *Solomon* for the building of the Temple a hundred thouſand talents of gold, & a 1000 thouſand talents of ſilver:a matter,but for teſtimonie of Scripture,exceeding all belief] Doubtleſs the word *Chacker* which wee tranſlate Talent, muſt ſign fie ſom other piece of monie, or elſ the Hebrew Talent was leſs then wee uſually make it; for the greatneſs of the Talent was according to the greatneſs of the *mina*, of which the Talent was made up: and the *mina* was in greatneſs and ſmalneſs, according to the *drachma*, which in ſom places was more, in ſom leſs. Now everie ordinarie talent conteined ſix thouſand drachma's, the great talent eight thouſand; and the *drachma* was the eighth part of an Ounce, worth ſeven pence half penie of our monie: the *mina* conteined one hundred *drachma's*: but the talent ſeem's to bee of no great value of old by *Homer*, *in Iliad.* 23. who reckon's it amongſt thoſe things which are of no great eſteem, as a captive woman, a mare, a kettle, and in the fourth place two talents of gold: and perhaps the Hebrew talent was of the ſame value that the *Sicilian* was, to wit of ſix *drachma's*: or the *Neapolitane*, of three onely. * *Eupolemus* in *Euſebius* make's the talents which are mentioned in the buildings of the Temple to bee all one with the Sicle, that is four *drachma's*, and ſo the Sum mentioned in Scripture is not ſo vaſte as manie

* De præp. lib. 9. cap. 14.

nie take it; nor is it likely that *David*, whoſe condition was mean when hee came to the Kingdom, who ſucceeded *Saul*, an unfortunate and poor King, who lived continually in Wars, and ſtill had occaſions of expending monie, I ſaie it is not likely that hee ſhould attain to greater treaſures then ever anie Prince had before or after.

Lib. 2. *cap.* 22. § 8.

TO aſcribe to Fortune the effects of another man's virtue, is an argument of malice] If by Fortune here is underſtood that blinde Idol of the Gentiles, then to aſcribe the effects of Virtue to Fortune, is not ſo much malice as madneſs: for ſuch a Fortune is nothing. But if, with wiſe men, wee mean by Fortune God's Providence, then to aſcribe the effects of virtue to Fortune, is not malice but wiſdom. For even the Gentiles did acknowledg (I mean the wiſer ſort) that Fortune ruled all things. * *In omni re dominatur Fortuna.* And though *Tullie* in his Oration for *Marcellus* doth aſcribe ſom of *Ceſar's* ſuccesful actions to Fortune, ſom to his own Virtue, yet *David* aſcribe's all his victories to God, not to his own hand, or ſtrength, or police, or ſword; for indeed of our ſelvs wee can do nothing, not think a good thought; ſeeing it is in him wee live, and move, and have our beeing: therefore let us not ſacrifice to our own nets, or burn incenſ to our own arme, for what have wee which wee have not received: everie good and perfect gift is from above: which the Heathen Poët acknowledged.

Saluſt. in Catilin.

Lib. 4. cap. 2.

Quicquid patimur mortale genus, quicquid facimus venit ab alto.

Bad

But if it bee malice to ascribe the effects of another man's virtue to Fortune, then is Sir *Walter* guiltie of this malice, for hee write's of *Alexander*, that Fortune and Destinies found out and prepared for him without anie care of his own, both heaps of men that willingly offered their necks to the yoke, and kingdoms that invited in their own conquerors. And when hee write's for the Romans hee ascribe's all their distasters to their carelesness and cowardise; but their Virtues to Fortune, more injurious to that noble people then a *Cicero* was to *Cesar* his enemie; who though hee confesseth that Fortune claim'd som share in his victories, yet in his virtues of mercie and clemencie shee had not anie Interest. *Illa ipsa rerum humanarum domina Fortuna in istius se societatem gloriæ non offert: tibi cedit, tuam esse totam & propriam fatetur; nunquam enim temeritas cum sapientiâ tommiscetur, nec ad consilium casus admittitur.*

Le Pro Marcel.

Lib. 2. *cap.* 23 § 5.

THe Olympian games took name not from the hill *Olympus*, but from the citie *Olympia*] But indeed these games were not called Olympian, either from the hill *Olympus*, or the citie *Olympia*, but from *Jupiter*, to whose honor they were instituted by *Hercules* and his four Brothers: therefore these games were called *Quinquennales*. Now *Jupiter's* name was *Olympus*, as *Virgil in Aen.* 10. sheweth.

Panditur interea domus omnipotentis Olympi.

And by the Greek Poëts *Olympius*: So *Sophocles in Elect.* ὁ μέγας θεὸς Ὀλύμπιος. And so *Homer in Iliad.* 6. Ὀλύμπιος ἔτρεφε: And *Jupiter* was so called from him that had the government and Education

tion of him: and theſe that aſſiſted him againſt the gyants are called *Olympii*, from aſſiſting *Jupiter*, or *Olympus*; and heaven is called *Olympus* from *Jupiter*, not *Jupiter* from it: for God is all light as the Word ſheweth, and that originally the heaven hath no light but from him, not hee from it; and as heaven, ſo the citie, was named from him, becauſ there ſtood his Image and Temple.

Lib. 2. *cap.* 23. §. 5.

THe Rewards given to the Victors, were none other then Garlands of Palm and Olive] Theſe were not the ſole Rewards, for they had alſo Statues erected to them, which by *Pauſanias lib.*5. are called ἀνδριάντες τῶν νικώντων; although hee ſhew's *in lib.*6. that all the Victors had not Statues beſtowed on them, except ſuch as were eminent, diverſ of whoſe Statues hee mencioneth, and it is recorded that the Olympian Grove was full of theſe Statues. The Victors alſo had this honor for a reward, that with great ſolemnitie, their praiſes were publickly proclamed three times, and they were carried home to their own cities by their fellow-citizens, not through the gates, but on a bridg made over the walls. Neither were their Garlands meerly of Palm and Olive, but of Gold alſo inter-woven between the leavs, or elſ all of Gold; therefore *Pindarus* call's theſe games χρυσοστέφανος: except by Golden Garlands hee mean's comlie and fair Garlands.

Lib. 2. *cap.* 23. §. 5.

THeſe games were exerciſed from everie fourth year complete] They were exerciſed everie fift year; therefore they were call'd *Ludi Quinquennales*, and

and ſo *Olympias* is taken for the ſpace of five years. *Ovid. de Pont. lib. 4. El 6.*

In Scythiâ nobis quinquennis Olympias acta eſt,
jam tempus luſtri tranſit in alterius.

So the Poëts make *Olympias* and *luſtrum*, which was the ſpace of five years, to bee all one. By the Greeks it is therefore called πενταετηρὶς: but yet in reſpect there are but four years complete, the ſame ſpace of time is called τετραετηρικὸς ἀγών.

Lib. 2. cap. 26. § 7.

I Think that this Image did repreſent *Sennacherib*, and that the Mouſ in his hand did ſignifie, the ſhameful iſſue of his Expedition] I do not think that the Egyptians would honor *Sennacherib* ſo far, as to place his Image in the temple of *Vulcan*, one of their chief gods, eſpecially hee being their immortal enemie; therefore it is more likely that this was the Image of *Vulcan*, who held a mouſ in his hand, to ſhew, that not onely by his help theſe mice were ſent to defeat *Sennacherib*, but alſo to let us ſee, that the main cauſ of generation and multiplication of Mice is heat, whereof *Vulcan* was the god: for which cauſ alſo, in *Apollo's* temple, tame mice were kept and fed, and hee was called *Sminthius*, as *Aelian de Animal. lib. 12 cap. 5.* ſhew's, which ſignifie's a Mouſ in the *Aeolian* and *Trojan* language, becauſ hee was held the god of Mice, for by his heat Mice do engender and multiplie.

Lib. 2. cap. 28. § 5.

P*Eriander* was one of the ſeven Sages, but a cruel Tyrant] This *Periander* that was King of Corinth

Ninth was not one of the ſeven Sages; for there were two of this name, the one was a Tyrant, the other one of the Sages, as *Diogenes Laërtius* ſheweth out of *Sotion*, *Heraclides*, and *Pamphila*; but *Neanthes* ſaith that theſe two *Perianders* were couſin germans, and indeed it is unlikely that the Grecians, who hated Tyrannie as much as anie other nation, ſhould ſo far honor this cruel Tyrant, as to reckon him one of their ſo much renowned Wiſemen.

Lib. 3. *cap.* 1. § 2.

THe Septuagint, who tranſlated the Old Teſtament, did alſo turn this book of *Daniel*] The Septuagint tranſlated no more of the Old Teſtament but onely the *five books* of *Moſes*, commonly called the LAW: ſo ſaith *Joſephus in Proœm. Antiq.* and the Talmudiſts affirm the ſame, and ſo doth *Ariſtæus de 70 Interpret.* who was one of thoſe Embaſſadors which *Ptolomie* the ſon of *Lagus* (as *Irenæus* thinketh) or rather of *Ptolomie Philadelphus* his ſucceſſor, (as moſt ſuppoſe) ſent to *Eleazer* the High Prieſt about this Tranſlation, ſom 290 years before Chriſt. Of this opinion is * *Philo* alſo, and ſo is Saint *Hierom* in his Hebrew Queſtions, and on *Ezec. cap.* 5. and *cap.* 2. *Michææ*: yet ſomtimes hee nameth the Greek Tranſlation of the Prophets, and call's it the Septuagints, becauſ it then went under that name; and ſo may *Juſtin*, *Irenæus*, and *Epiphanius* beee underſtood, when they ſpeak of the Septuagints Tranſlation.

* Oz. de vita Moyſis.

Lib. 3. *cap.* 1. § 2.

THe Book of *Daniel*, ſo much I mean as is found in the Hebrew, is Canonical] But the ſecond, third, fourth, fifth, ſixth, and ſeventh chapters of *Daniel*

Daniel are not found in Hebrew, and yet they are Canonical, for they are in the Chaldee tongue which is ſo far different from the Hebrew, that when *Daniel* came to Chaldea, hee was fain to learn that tongue: and *Jeremie*, Chap. 5. tell's the Jews that God would bring a Nation upon them, whoſe Language they did not underſtand. Therefore *Rabſaces* was deſired by *Ezechia* that hee would not ſpeak to the Jews in the Hebrew, but in the Chaldee, or Syriac tongue, becauſ they underſtood it not: but after the Captivitie, the Jewiſh tongue was called the Syriac, as beeing made up of the Chaldee or Syriac, and Hebrew: So much then of *Daniel* as is not in Greek is Canonical.

Lib. 3. *cap.* 1. §. 7.

THe numeral notes *βε* expreſſing 26, &c. and *βγ* ſtanding for 23] Here the numerical figure 5 is put for the greek letter ε: but this was doubtleſs the Printers ignorance: yet I do not finde that the Greeks reckoned by their letters, as Sir *Walter* ſet's down here; for they do not write 26 by *βε* but by *κ*, which among them hath the valuation of 20, and ε which is 6, ſo *βγ* is not 23 but *κγ*; for *β* is 2, and *γ* 3, which joined together make but 5; but this kinde of joining letters is not uſed among the Greeks.

Lib. 3. *cap.* 10. § 11.

NEar the river *Phaſis* the *Chalybes* were ſeated Theſe were the *Chalybes* of *Scythia*, called by *Plinie*, *Armenochalybes*. Somtimes (ſaith *Strabo*) they were called *Chaldæi*, and *Halizones* in *Homer*. *Chalybes* and *Aliżes* are thought to bee theſame. Theſe

were thought to bee the first inventors or users of steel, or the hardning of iron into steel: but *Gregorie Nazianzen* make the *Cyclopes* the first inventors; but indeed *Vulcan*, or *Tubal Cain* rather was the first, before the Flood; perhaps after, these *Chalybes* (from whom steel is called *Chalybs*) were the first that made use of it. There were also in Spain a people called *Chalybes*, from a river of the same name; of these *Justin* speak's in his last book; *Virgil* and *Mela* in his first book. These *Asian Chalybes* are called by *Aeschylus* σιδηροτέκτονες, workers in Iron, becaus they prepare it for steel; and the Countrie hee call's σιδηρομήτρα αἶαν.

Lib. 3. *cap.* 1. § 1.

Macedon, so called of *Macedon* the son of *Osiris*] I think it was rather called Macedonia from *Makos*, or *Mekos*, that is, Long, and *hedone*, Pleasure, becaus of the long and continuing pleasures of *Tempe* in Thessalie, which was a part of Macedonia; hence Macedonia was call'd of old Edonia: it was called also *Maketia*, and the Inhabitants *Macetæ*, of whom *Auson. de clar urb. cap.* 2 —— *Macetumq; attollite nomen.* And *Philip* in *A. Gellius l.* 9. *cap.* 3. is called *Terræ Macetiæ Rex*, King of Macetia, that is Macedon perhaps, from the Hebrew *Chittim*; for *Alexander* of Macedonia is said in the first book of *Macab. l.* 1. *c.* 8. 5. to com out of the Land of *Chittim*: ἐκ τῆς γῆς Χετιμ And *Persius*, whom the Romans subdued, is called βασιλεὺς Κιτιέων King of the *Citei*; and *Isaiah* tell's the Tyrians, *chap.* 23. *ver.* 1. that their destruction should break out Meeret Kithim from the land of Chittim, for *Alexander* overthrew *Tyrus*. I know also that Italie is called Chittim in Scripture, but of that I will not now saie anie thing. This region of Macedon had other names, to wit, Emathia, and

and Emonia, from *Emus* King thereof, and husband of *Rhodope*, who both, for their pride, were converted into hills of their own name.

Lib. 3. cap. 1. § 11.

NEbuchadnezzar lived, and fed himſelf after the ſame manner, and with the ſame food that beaſts do; not that hee was changed in figure external] If hee was not changed in his outward ſhape, why ſhould *Daniel*, writing his hiſtorie, relate it ſo; it is more conſiſtent with an hiſtorical phraſe and deſcription, to affirm hee was truly metamorphoſed in his external figure, then the other was: it agree's alſo more with the omnipotence of God, who when hee is diſpleaſed with ſinners can change them into beaſts, and when hee pleaſeth, reſtore them again to their ancient ſhape: This alſo is conſonant to other transformations in Scripture, as of *Lot's* wife into a Pillar of Salt: of *Moyſes* his rod into a Serpent: of water into wine: of duſt into lice, &c. If wee ſaie that *Nebuchadnezzar's* change was not in external figure, ſo wee may affirm that *Lot's* wife was not truly transformed in her outward ſhape.

Lib. 4. cap. 3.

THe laſt act of *Demoſthene's* poiſoning himſelf, argue's ſom valor in him] This laſt act argued no valor, but cowardiſe in him: for it is a cowardly trick for a ſouldier to fling down his Arms, and run away out of the Camp, without leav of his General. Everie man is a ſouldier in this life, placed in his proper Station, by Almightie God the great General; which ſtation, if hee forſake without leav, hee is a coward. Such a coward was *Demoſthenes*, who never

never more deſerved the name of *Ripſaſpis* then now. Such a coward was *Cato uticenſis*, as Saint *Auſtin de civit. Dei lib.* 1. prov's: Such was *Brutus*, and even *Hannibal* when hee poiſoned himſelf; for theſe out of puſillanimitie, durſt not look their enemies in the face, and rather then they would ſhew anie courage in enduring the diſgraces or tortures that they might bee put to, did cowardly run away out of their life. Hee is manlie couragious that can endure miſeries. *Fortiter ille facit, qui miſer eſſe poteſt.* Such couragious champions was Chriſt, such were his Apoſtles and Martyrs. If wee would behold a brave couragious Romane indeed, then look upon *M. Attilius Regulus*, who rather then hee would kill himſelf, and die like a coward, did voluntarily profer himſelf to the Carthaginians to endure all tortures. This cowardlie trick of ſelf murther is more proper for women then men: and indeed wee finde in hiſtories more women guiltie of this vice then men, as *Lucretia*, *Cleopatra*, *Dido*, and her ſiſter *Anna*, *Phyllis Amata* the wife of *Latinus*, *Iuturna* the ſiſter of *Turnus*; *Sappho*, the Lesbian; mad *Jocaſta*, the daughter of *Creon*; *Phædra*, the ſtepmother of *Hippolitus*; *Dejanira*, the wife of *Hercules*; *Statyra*, and *Roxane*, the ſiſters of *Mithridates*; the Lemnian Virgins who uſually hanged themſelvs, and multitudes more. And when wee read that ſom valiant men have killed themſelvs, wee muſt know that they never did this, but when they had loſt their maſculine courage, and were becom cowards, and effeminate, as *Sardanapalus* and *Hercules*, who ſate ſpinning and carding among women. This cowardiſe of ſelf-murther was ſo hated by the Athenians, that they did not beſtow on ſueh the honor of burial: and the Lemnians uſed to drag the naked bodies of ſelf-murtherers up and down the ſtreets. The Prince of Poëts placeth them in Hell,

be-

bewailing their cowardiſe, and wiſhing they were again upon the earth, to endure all miſeries.

——— *lucemq́, peroſi*
Projecere animas, quam vellent æthere in alto
Nunc & paupertem, & duros perferre labores,
Fata obſtent ———

Lib. 1 *cap.* 1. § 3.

HEe recovered the citie *Crenides* (ſomtimes *Datus*) and called it *Philippi*] Where this citie of old ſtood, it is much controverted. *Florus*, *Ovid*, and *Servius*, place it in Theſſalia; *Plinie*, and *Mela* in Thracia; but *Ptolomie* in Macedonia, and ſo doth Saint *Luke*, *Act.* 16. nor is it certain whether there were not two towns of that name in thoſe countries. Near to *Philippi* were thoſe ſpatious fields called *Philippici*, where *Caſſius* and *Brutus* were overthrown by *Octavius* and *Antonius*. But why the Poëts ſhould call the *Pharſalic* field, where *Pompeie* was overthrown by *Ceſar*, *Philippici*, I could never yet underſtand, ſeeing theſe fields are manie miles diſtant from each other, except there were two towns of that name: Here at this town *Paul* and *Silas* were impriſoned and whipt: from hence hee wrote his ſecond Epiſtle to the *Corinthians*, and to the *Philippians* hee wrote one of his Epiſtles. This town was a Colonie of the Romans, and was called of old *Crenides*, from the manie ſprings of water, or elſe veins of gold it had, which much enriched *Philip*, whoſe monie, called *Philippici*, was coined here. It was called alſo *Datus* from the riches; of which town came the Greek proverb Δαλὸς ἀγαθῶν when they meant plentie of all good things.

Lib. 4.

Lib. 4. *cap.* 2. §. 7.

ALl men that know Egypt, and write thereof, affirm that it never Rain's there] All men do not write ſo, *Seneca* indeed write's, *Nat. quæſt. l.* 3. that it never or ſeldom rain's in that part of Egypt which is near Ethiopia, and that the rain which fall's there doth the ground but little good, as beeing more accuſtomed to the waters of *Nilus* then to the rain-water: And whereas all write that Egypt is ſubject to clouds, and that it thunder's oftentimes there, it were miraculous if it ſhould never rain, being there are the ſame cauſſes of rain that are in the countries round about it; therefore to ſaie it never rain's in Egypt, is as true as that of *Plinie*, who affirm's that it never rain's in the court of *Venu's* temple in *Paphos*, nor near the image of *Minerva* by *Troas*. *Lucan* indeed write's, that Egypt doth not need rain ſo much rain as other places becauſ of *Nilus*.

——*non indiga mercis,*
Aut Jovis, in ſolo tanta eſt fiducia Nilo.

But Travellers, who have been there, finde, that when it rain's there the people are ſubject to Catharrs, and other infirmities, and likewiſe that the Northerlie winde which uſe to be drie in other places are alwaies moiſt there: but *Herodotus lib.* 3. tell's us of a ſhowre of rain which fell at *Thebes* in *Egypt* in the daies of *Pſammenitus* which was held a wonder: But I hold it no wonder for him to credit this fable whoſe whole book is full of ſuch fluff, for *Pigafetta* ſaith it raineth oftentimes in and about *Alexandria*. It ſeem's moſt have been of opinion that it rain's not in Egypt, becauſ *Nilus* overflow's it, and

ſupplie's the defect of rain; but then by the ſame reaſon they may conclude, that it doth not rain in thoſe countries of Africa, through which the river *Niger* floweth, nor in America, where the rivers of *Amazones* and *Guiana* run, which have their yearlie overflowings as *Nilus* hath, and ſo hath *Menan* in *Pegu*, and *Sian* in Aſia, and yet it raineth in all thoſe places.

Lib. 4. cap. 2. § 15.

WEe may give credit to Writers, making mention of ſuch *Amazons*] I ſee no ground why wee ſhould give credit to thoſe Autors who write of the *Amazons*, ſeeing they never ſaw anie, but only write upon hear-ſaie: & wee know how manie fictions and fabulous ſtories are communicated by tradition from one to another. It is true, there have been in all ages warlike women; but that there ſhould bee a particular race of women, who domineer'd over their husbands, commanding them to ſpin and card, and look to houſhold buſineſs, whilſt they did wage warrs abroad; that give themſelvs but once a year to copulation, that onely educated their daughters in militarie emploiements, and either killed or maimed their ſons, that cut off their right breſt and ſuch like ſtuff, is all ridiculous, and no more to bee credited then the ſtories of the *Gorgones*, *Harpies*, and *Sirenes*: for to what end ſhould they cut off a pap or breaſt, ſeeing the breaſt is no hindrance to ſhooting; for wee read of women that have been excellent Archers, and yet have had both their breaſts: neither do I think that they were called *Amazones* from α and μαζος the *pap*, but from μαζα, and this from the Hebrew *Mazzah*, which is a *cake*, or *loaf* made of meal and water, or milk, which the *Amazones* never uſed, but contented

ted themſelvs with Snails, Liſards, and ſuch kinde of food; therefore poor people that could not reach to eat bread, were called *Amazones.* And the leſs credit wee are to give to them that write of thoſe Amazons, becauſ they cannot agree where they dwelt: for *Diodorus* placeth them in Lybia, and in the Atlantic Ocean; *Trogus*, and *Juſtin* make them Scythians; *Ptolomie*, and *Curtius* place them near the Caſpian ſea; others will have them to dwel near the river *Thermodoon*: *Goropius* will have them to bee Cimbrians, or Sarmatians: *Lopez* will have them to bee in Congo, and in America, where the river of Amazons is ſo called from this fiction: others again beſtow upon them a great part of the Kingdom of Monomotapa: but the truth is, they were never anie where; and of this minde is *Strabo, lib.* 11. *Diodorus Siculus, lib.* 2. *cap.* 11. and *Palephatus, lib.* 1. of whoſe opinion I am, That the *Amazones* were nothing elſ but *Thracian* men cloſe ſhaven, and wearing long garments like women, which gave the occaſion to this Fiction.

Lib. 4. *cap.* 2. § 21.

THe Thunder and Lightning with which *Bacchus* and *Hercules* were beaten back from the aſſault of the Citie of the *Oxydracæ*, may well bee underſtood of the great Ordnance that thoſe people had then in uſe, for the Eaſtern people had the uſe of Canon long before *Alexander's* time] This is a meer fancie without anie ground, for what antient writer did ever underſtand by thunder and lightning our Ordnince: which was not the invention (as ſom think) of the Eaſtern people, but of the Weſtern, who have been ever more ingenious, and have found out in a manner all Arts, Sciences, Laws and Religion. For is it likelie that before *Alexander's* time

yet before *Bacchus* and *Hercules*, the Indian ſhould have Ordnance, and neither the Perſians their neighbors, nor *Alexander*, who went ſo far into the Indies, and who was ſo curious and ambitious of all knowledg of arts, ſhould be ignorant of this art of Artillerie, ſo uſeful for his victories; and that the Romans, who extended their Trophees ſo far Eaſtward, ſhould never mention this art, or know the uſe of it, who were ſo ingenious in all militarie engines. For what is ſpoken of *Claudiana tonitrua*, or *Salmoneus* his lightning and thundring, is nothing elſ but brandiſhing of torches in the dark, and rumbling with ſtones or iron upon braſs, which will make a hideous noiſ. Therefore doubtleſs this invention, which was never mentioned by anie antient writer, is not yet 300 years old, found out, as ſom ſaie, at *Mentz*, in Germanie, others in *Phriſia*; but I rather think it was found out in Italie, the land of all inventions: for I finde the Italians have been ever the moſt wittie people for invention in the world; and that beſides ſhooting with guns, they have invented diverſ other waies of uſing gunpowder. Again, the word *Archibugio* a harquebuſh, is Italian, made up perhaps of *Arco* a bow, and *buſo* a hole, or hollowneſs, becauſ it is as a hollow bow, or a bow with a hole, out of which bullets are diſcharged, as darts flung from a bow. It is then more probable that guns is a late European invention: not Aſiatic; for the Turks, more Eaſtern then Germanie, or Italie, knew not this art till they learn'd it of the Weſtern Chriſtians, and doubtleſs that Monk the Chymiſt, who found it out firſt, was either a Germane or rather an Italian living in Germanie, for the Germans are better for imitation then invention.

Lib. 5. *cap.* 1. § 1.

I Think it was a great part of Rome's good fortune, that *Alexander* came not into Italie] I think it was rather *Alexander's* good fortune, for hee would have found great ods between Italian and Perſian Armies: as good ſouldiers as *Alexander* have com into Italie, but they had better ſtaied out of it. For neither *Pyrrhus*, nor *Annibal* got anie thing by their coming thither, they both indeed got victories, but they had better been without them; for *Pyrrhus* in his laſt victorie, having loſt all the ſtrength and flower of his Armie, cried out, That ſuch another victorie would bee his undoing; ſo that hee was fain to leav Italie with loſs: and when hee ſaw the valor and invincible courage of the Romans, whoſe dead carcaſſes laie on the ground, retaining threatnings in their countenance, and their ſwords in their hands, none of them having wounds but in his breaſt, hee cried out, O! how eaſie were it for mee conquer the whole world if I had ſuch ſouldiers: and ſo little did hee truſt to his own ſtrength, when hee ſaw thoſe unconquered ſpirits of the Romans, that though hee was victor, yet intreated for peace, which notwithſtanding was denied him, & a peremptorie command ſent from the Senate, that hee ſhould depart with all ſpeed out of Italie. And victorious *Hannibal* confeſſed that hee had to do with ſouldiers (meaning the Romans) that were neither content with bad nor good fortune, for when they conquered, they proſecuted their victories; and when they were conquered, they renewed their forces: nay I may truly ſaie, that though the Romans were manie times beaten, yet they were never conquered, becauſ like the giant *Anteus*, the

oftner they were ſlung to the ground, the greater ſtrength they gathered. *Alexander*, who chaſed thouſands of Perſians like ſheep before him, ſhould have found one *Horatius Cocles* who would have reſiſted him, and given check to his victories; and I believ, had hee ſeen *Mutius Scævola* burn his own hand in the fire, hee would have as much adm red him as *Porſenna* did, and would have been glad with him to have made peace with the Romans. I doubt mee, if *Alexander*, for all his courage, would have rid into the firie gulf, to ſave his countrie from ruine; as *Marcus Curtius* did; or would his Macedons have devoted themſelvs as the *Fabii* and *Decii* did. It is true that Sir *Walter* ſaie's, the Romanes were beaten by the Samnites, but hee ſhould have remembred, that a Roman, taken from the plough, beat again the Samnites, and brought them into ſubjection. What undanted ſpirits had theſe men, when having loſt all, and *Annibal* readie to enter at one of their gates, they were then buſie in ſending an Armie away for Spain out of another gate. And when in the Punic War their Fleet was running away, they ran into the Sea, laid hold upon their ſhips, and brought them back: And who could have more courage then that Roman, who having received manie wounds, and loſt both his hands, yet with his teeth ſo ſet upon his enemie, that hee bit off his noſe, and both his ears. Or that Romane, who beeing left alone upon a rock in the Britiſh ſea, and beſet by manie Britains, hee killed and wounded manie of them, and at laſt leapt into the ſea in his Armour, having ſlung away his target, and ſwam ſafe to *Ceſar*, craving pardon for the loſs of his target. Innumerable examples might bee brought of this ſort, even of common ſouldiers, not to ſpeak of their great commanders, the *Fabii*, *Marcelli*, *Scipio's*, *Camilli*, *Ceſars*, and manie

others,

others, the meaneſt of which might bee equalled to *Alexander. Talibus viris, non labor inſolitus, non locus ullus aſper erat. Saluſt.* Such little regard did the Romans make of all *Hannibal's* victories, that when hee was ſet down before the citie with his Armie, they publickly ſold that plot of ground, and a Romane bought it. I believ the Gauls were as ſtout ſouldiers as ever the Macedons were; but what they got by their coming into Italie their poſteritie will not brag of.

Tu regere imperio populos Romane memento
Hæ tibi erunt artes, pacíq; imponere morem,
Parcere ſubjectis, & debellare ſuperbos.

Lib. 4. cap. 5. § 7.

THeſe years of the Greeks were not reckoned in all countries from one beginning, as appear's in the difference of one year that is found between actions related by the ſeveral Autors of the two books of the *Machabees*] I finde the Greeks had three computations, the one was called *Æra Seleuci Alexandrina*, which began *An. mundi* 3638 *Martii* 15; and becauſ the Jews uſed it, it was called *Æra Seleuci Judaïca.* Their ſecond Computation began *An. mundi* 3639, a year after the other, and was much uſed in Syria; it was called *Antiochena.* The third Computation called *Chaldaïca*, becauſ uſed by the Chaldeans, had the ſame beginning with that of Antioch, *An. mundi* 3639, ſave onely that the Chaldeans began their reckoning from the Spring, the Antiocheans from the Autumn of the ſame year. this Chaldaïc reckoning, was called alſo *Æra Macedonica*, and *Æra Græcorum*, becauſ uſed by theſe Nations. Now this word *Æra* is made up

of the Capital letters of *A. ER. A*, that is *Annus erat Auguſti*, for ſo they uſed for brevitie to write onely the Capital letters; but at laſt the Clerks, or Secretaries join'd the letters leaving out the points, and ſo was made up the word *Aera*.

Lib. 4. *cap.* 1. § 4. † 1.

Sicil was firſt inhabited by Giants; afterward the Sicani, a people of Spain, poſſeſſed it; then the Siculi, out of Latium, invaded them] I think the firſt inhabitants of Sicilie, and other countries, were called Giants, not becauſ of their huge ſtature and deformitie, (though I denie not but ſom tall men have been in all ages) but becauſ their original not beeing known, or whence they came, they were ſuppoſed to ſpring out of the earth, therefore called *Gigantes*, and *Aborigines*; the Greeks alſo called them αὐτόχθονας: but that the Sicani came out of Spain I cannot admit: for *Diodorus lib.* 5. a Sicilian born, ſhew's that theſe Sicani were natives of Sicilie, which hee proveth out of *Timæus Siculus*, who lived under *Agathocles* and others: and theſe Sicani were ſaid to deſcend from the *Cyclopes*, *Leſtrigones*, who all affirm to bee the firſt inhabitants of Sicilie. Beſides, there is no ſuch river in Spain as *Sicanus*, of which they ſaie the Sicanians had their name. There was indeed the river *Sicoris*, perhaps the ſame with *Segre* in Catalonia, but there was never anie ſuch river in Spain as *Sicanus*, neither could theſe Sicani com out of Spain, but either by ſhipping, which not was then known to them, or elſ through manie warlike nations in Italie, which without ſubduing of them, they could not have free paſſage. As for the Siculi which paſſed thither out of Italie wee finde no certaintie, but that rather they were the Ligurians, under a Commander whoſe name

name was *Siculus*, the ſon of *Neptune*, and brother of *Italus*, as wee may ſee in *Silius lib.* 14.

Mox Ligurum pubes Siculo ductore novavit
Poſſeſſis bello mutata vocabula regnis.

Therefore I think rather with * *Bochartas*, that the Sicani neither came, nor had their name from *Siculi*, but from the Hebrew *Sikenim*, that is *neighbors*, becauſ theſe Sicani were next neighbors to the *Poeni* in Sicilie. So from *Siclat*, that is *perfection*, is the name *Sicilie*, becauſ that Iſland for perfection and excellencie of all things was held the chiefeſt: So *Læſtrigon* is from *Leis tircan*, that is *a biting Lion*, becauſ perhaps thoſe people were fierce like Lions, and ſo they were called *Leontini*. And *Cyclopes* is from the Phenician word *Coek lub*, or *Lelub*, that is the *Baie* of *Lybia*. for the Baie *Lilybæum*, oppoſite to Lybia, was firſt poſſeſſed by the Phenicians and Lybians.

* Geog. ſac. par. 2. lib. 1. cap. 30.

Lib. 5. *cap.* 2. § 4.

THe Romanes entertain'd the proffer of thoſe Mercenaries that were fled out of *Sardinia* and they denounced War againſt Carthage, under a ſhameleſs pretence, that the preparations made for Sardinia, were made againſt Rome it ſelf] Sir *Walter* is too peremptorie in condemning this noble people of injuſtice: hee ſhould have remembred that all Juſtice, and all Laws are not alike, nor of the ſame kinde; there are militarie laws (and yet juſt) repugnant to the civil law; there is a juſtice of dominion in Principalities and States, which among private men were injuſtice; it is an unjuſt thing to puniſh children for the father's offence, and yet it is juſtice in matter of treaſon: it is injuſtice

for a private man to entertain another man's fugitive-ſervant, or a debtor, or a criminous perſon; & yet it was not unjuſt for the Hebrews and the Romans to have their *Aſyla*, Sanctuaries, or places of Refuge for ſuch. It is not lawful for private men to carrie away maids violently and marrie them; yet it was lawful in the Romans to do ſo to the Sabine Virgins, beeing neceſſitated thereto, for the uniting of theſe two nations, and the avoiding of bloodſhed. A private widow may lawfully marrie; but not always the widow of an Emperor or King, becauſ by ſuch marriages, the peace of the Kingdom or Empire may bee endangered. That which in other governments is tolerable, was not tolerated in the Athenian Democracie; among whom it was lawful, by their *Oſtraciſm*, to baniſh anie perſon more eminent than another in virtue or wealth; becauſ the preſence of ſuch a man might endanger their peace, and form of government; neither ſhould a wiſe man take it ill, to bee baniſhed even for his excellencie, ſo long as his baniſhment tend's to the common good, which hee ſhould prefer to his own private intereſt. The bodie natural is better'd ſomtime by Phlebotomie, and the tree by the loſs of ſom branches. It is certain that the ſafetie of the people is the Supreme Law, and therefore it was no injuſtice in the Romans to accept of Sardinia, beeing invited thither both by the Carthaginian Mercenaries, and the natives. For it was lawful for them to undertake the protection of the miſerable: but ſuch were the Carthaginian ſubjects, who endured an inſupportable ſtiverie under their tyrannical yoke; whereas the Romane government was much more gentle and milde. Again, the Romans knew (notwithſtanding there was a League between them and Carthage) how maliciouſly that citie was bent againſt Rome, envying her riſing glorie, and laboring by all means

means to ſuppreſs it when anie opportunitie preſented it ſelf, though at this time ſhee could not, beeing much weakned by her Mercinaries, and rebellious ſubjects. It had been madneſs therefore in Rome to ſuffer ſo potent, ſo malitious, and ſo faithleſs a citie as Carthage, to ſeat herſelf in Sardinia ſo near them; who, upon all occaſions, would have been readie to cut the Roman's throats: therefore it was both prudence in them to prevent ſuch a miſchief, and juſtice towards their ſubjects to keep under their enemies, and to obſerv their old Rule, *Nè quid Reſpublica detrimenti capiat.* It's true that the wrong don by Carthage, upon the Roman Merchants, was ſatisfied in reſpect of their goods, but the Romans did not know that their Merchants were drowned by the Carthaginians, till after the peace was made; therefore in this regard they had reaſon to ſeiz upon Sardinia. I know that the Romans did not alwaies help thoſe that implored their help after this manner, for when the Campanians ſought their aid againſt the Samnites, they were refuſed, becauſ the Samnites were their old and true friends, therefore the Romans would not force them by arms, but entreat them by their Legats to abſtain from wronging the Campanians. But the caſe was otherwiſe with Carthage, which never was a true friend to Rome, but ſtill emulous of her greatneſs, and ſtill laboring to bring her under, and her power was to bee feared, whereas the Samnites had not that power to hurt the Romans, which Carthage had. Again, if the Romans had been baſe, as Sir *Walter* would have them, they would have accepted of the proffer of Sardinia, when Carthage was in ſo low a condition, that ſhee was readie to bee delivered up to the Mercenaries, which they generouſly refuſed, and gave aſſiſtance to Carthage, prohibiting their Merchants to carrie anie kind of proviſion

viſion to the Carthaginian rebells, as *Polybius l.* 1. ſhew's. But Sir *Walter* ſaith that this courteſie of the Romans proceeded from hope they had that Carthage either would have ſubmitted to them, or elſ to the Rebells: but I wonder how hee came to know the Roman's minde ſo well, ſeeing *Polybius*, out of whom hee hath the hiſtorie, ſpeak's no ſuch thing, nor doth hee give them that ill language that Sr *Walter* doth, (which ill beſeem's an hiſtorian) but hee ſtill mention's them with great reſpect, which wee ought all to do, ſeeing God uſed them as inſtruments to free us from barbariſm, and to cultivate us with knowledg and civilitie: beſides, *Dio Diaconus*, *Oroſius*, and *Victor* witneſs that Sardinia was the Romans, not extorted by fraud, but yielded by the League made with *Luctatius*. Again, *Florus* tell's that *ſerpente bello*, during the war Sardinia was annexed to the Empire. Laſtly the Carthaginian Embaſſadors confeſs to *Scipio* that they had unjuſtly broken the peace with Rome.

Lib. 5. *cap.* 3. § 10.

THe greatneſs of the Roman calamitie appeared, when the golden rings were powred out which were taken from the fingers of the Roman Knights, whereas the chief onely of that order were accuſtomed to wear that Ornament] This was no mark to know the greatneſs of the Romane calamitie; for though at firſt golden rings were permitted onely to Embaſſadors to wear, and that onely in publick, not in private houſes: and though afterward it was lawful onely for the chief of the order of Knighthood, yet all Knights had this honor at laſt to wear rings, whereby they might bee diſtinguiſhed from the Plebeians. But in *Hannibal's* time, even the Plebeians alſo wore them, as *Plinie lib.* 33. 1. ſheweth. Although

though I do not think that all promiſcuouſly wore them, but ſuch onely as were *ingenui*: for ſervants wore iron rings, yet ſomtimes they were permitted to wear gold rings, when their maſters pleaſed, as may bee ſeen in *Plaut. in Caſinâ*; for *Stalino* promiteth to his ſervant *Perdaliſca, Annulum in digito aureum,* A gold ring on her finger, which was not ordinarie, for ſervants might have and poſſeſs gold rings, but not wear them: yet the Libertines, or thoſe that were manumitted, had leav to wear them in the Emperor's time, as may bee ſeen in *Sueton. in Vitel.* who ſhew's that *Vitellius* beſtowed gold rings upon his Libertine. And * *Severus* permitted even the common ſouldiers δακτυλίοις χρυσοῖς χρῆσθαι ſaith *Herodian.* The greatneſs then of the Roman Calamitie, could not bee known by the rings, nor was it an argument of ſo manie knights ſlain, as there were rings taken: for 1. All uſed rings promiſcuouſly. Then 2. One man might have manie rings, for they uſed to have their ſummer, and their winter rings, of which *Juvenal Sat* 1.

* Herod. in Severo

——— *æſtivum ventilat aurum.*

This hee call's *aurum ſemeſtre.* 3. When *Hannibal* plundered towns, hee found divers rings laid up in cabinets. 4. *Livie,* out of whom Sir *Walter* hath this hiſtorie, make's mention indeed of buſhels of rings, but hee doth not ſaie with Sir *Walter,* that they were taken from the fingers of the Roman Knights.

Lib. 5. *cap.* 3. § 21.

IT was a barbarous cuſtom of the Romans, to inſult over the calamitie of mightie Princes, by leading them contumeliouſly in triumph] Sir *Walter* cannot look upon the Roman glorie but with a ſquint eie; had hee lived in the Roman's time, hee would

would have been a fit man to have accompanied the triumphant Chariot, and to have abuſed the Emperors with uncivil language, as the cuſtom was then, to abate their pride in the midd'ſt of their glorie. But for the Romans to lead their captive Kings in triumph, was no barbarous cuſtom, nor did they contumelioufly inſult over them: In this cuſtom they ſhewed both juſtice, mercie, and prudence: juſtice, in puniſhing them after this gentle manner, who had wronged them or their confederates; mercie, in that they ſpared their lives whom they might have ſlain by the law of Arms, being their captives; prudence, for by this cuſtom they cauſſed other Princes both to fear, and love them. For they did not contumelioufly lead them as Sir *Walter* ſaie's, but honorably, permitting them to wear their Crowns on their heads, and to walk along in their Princelie robes; nay, the meaneſt of their Captives that were led in triumph, were brávely and richly attired, as *Joſephus* te l's us, *de bell. Jud. l. 7. c. 14.* What if they had uſed their captive Kings as *Adonibezec* did, who cut off the thumbs and great toes of ſo manie Kings, cauſing them to gather up meat under his table: Or as *Sapores* the Perſian King, who made *Valerian*, the Roman Emperor, his foot-ſtool as often as hee took horſ, and at laſt flead him alive. Or as *Tamerlain* uſed *Bajazet*, who carried him about in an iron cage. Or as *Selymus* uſed *Tomombeius*, the laſt King of the Mamalues in Egypt, who firſt tortured him, then carried him up and down the ſtreets diſgracefully, upon a poor baſe Jade; at laſt ſtrangled him, and hanged up his bodie on an iron hook, in the verie gates of the citie, as a diſgraceful ſpectacle. Or what if the Emperors had cauſſed their Kings to draw their triumphant Chariots, as *Seſacus*, or *Seſoſtris* did; * ζευγνύων

* Tzetzes Chil. 3. cap. 69.

ἐν τῷ ἅρματι τοὺς βασιλέας, &c. uſing his captive Kings inſtead of horſes. *Lucan. lib.* 10.

Et Pharios currus Regum cervicibus egit.

If, I ſaie, the Romans had uſed their Kings thus, Sir *Walter* might have juſtly complained of their barbarouſneſs. What would hee have ſaid of *Joſhua*, who hanged up the King of *Ai* upon a tree, and trod upon the necks of five Kings: and how would hee have liked of that Scripture phraſe, *Of binding Kings in chains, and Nobles in links of iron.* Though victorie, as *Tullie pro Marcel.* tell's us, bee of it ſelf inſolent and proud, yer I dare ſaie, that never people uſed their victories with ſo great moderation as the Romans did, whoſe glorie it was

Parcere ſubjectis, & debellare ſuperbos.

Lib. 5. *cap.* 5. § 2.

THis was that Seleucia whereto *Antigonus*, who founded it, gave the name of *Antigonia*; but *Seleucus*, getting it ſhortly after, called it Seleucia] Here is a double miſtake: for 1. *Antigonus* did not found Seleucia, but Seleucus, as all Hiſtoriams affirm; who write, that hee built one Seleucia in Syria, near the mouth of *Orontes*, which is largely deſcribed by *Polibius*: The other Seleucia hee built not far from Babylon in Chaldea; which citie was afterward called Babylonia, as beeing made up of the ruins of it; and robbing that antient citie both of it's name, wealth, and inhabitants. The town that *Antigonus* built, was called by him, Antigonia, and it ſtood in Macedonia as *Plinie* ſheweth, *Antigonus* the ſon of *Gonatus* built it. Mantinea, alſo in Arcadia,

was.

was called by *Aratus*, in honor of *Antigonus*, Antigonia. There was alſo in Syria, near Antioch, another Antigonia. I read alſo, that Troas was called Antigonia, and afterward Alexandria 2. The other miſtake is, that *Seleucus*, getting the town of Antigonia, called it Seleucia: whereas as *Diodorus lib.* 20. ſheweth, Antigonia did not ſtand long, but was utterly deſtroied by *Seleucus*, who carried away thence, the inhabitants to that citie which hee had built, and which by him was called Seleucia. *Appian* tell's us that *Seleucus* built nine cities, called from his own name Seleucia: The two chief were that of Syria upon the ſea, and that of Chaldea upon Tygris. Hee built alſo ſixteen Antiochs, called ſo from his father's name, and ſix Laodicea's, from his mother's name; four from his wive's, to wit three Apanea's, and one Stratonicea.

Lib. 5. *cap.* 5. § 2.

THe Parthians were commonly ſubjects to thoſe that ruled in Media] They were not ſo long ſubject to Media, as to Aſſyria, and Perſia; for they were under the Aſſyrians above a thouſand years, under the Medes they were onely three hundred fiftie years: For when *Arbactus* tranſlated the Empire from the Aſſyrians to the Medes, then Parthia became ſubject to Media: but after *Cyrus* removed the Empire to Perſia, the Parthians were ſubjected to the Perſians for two hundred and fiftie years. After them, they were ſubjected a while to the Macedonians, after *Alexander* had ſubdued the Perſian Monarchie: but ſhortly after his death, under *Arſaces*, they became a potent and free Kingdom; with whom, both *Seleucus* and *Antiochus* were glad to make peace. The Roman Armies under

Craſſus

Craſſus and *M. Antonie* were defeated by them; but at laſt they were forced to ſubmit to the Romans, and to ſend back to *Auguſtus* the Roman Enſigns taken from *Craſſus*, and to receiv whit Kings the Romans did name them. About 226 years after Chriſt, they were ſubject to the Perſians again, till the Saracens prevailed in thoſe parts: And laſtly they became ſubject again to the Perſian, and ſo they remain to this daie.

Lib. 5. *cap.* 5. § 4.

THe Roman Embaſſadors diſcovered their intended miſchief againſt *Hannibal*, and the malice of their Senate] Here again are the Romans beſpattered with the name of malice againſt *Hannibal*, the firebrand both of his own Countrie, and of Italie. It was no malice, but juſtice in the Romans, to have that Incendiarie cut off, who was not content with the miſchief already don by him; but his reſtleſs ſpirit was working new plots, and becauſ hee could not prevail with Carthage, to involv her in a new war with Rome, hee entertain's ſecret correſpondencie with *Antiochus*, which the Romans knew well enough, and therefore ſent their Embaſſidors to Carthage, to have him puniſhed, which his guiltie conſcience fearing, fled ſecretly to *Antiochus*, ſhewing, that hee meant to put in execution what hee had long intended, to wit, the raiſing of an Armie both by ſea and land, to invade Italie; by which hee procured his own ruine, and deſtruction alſo, when hee ſolicited. It had been happie both for Carthage, and *Antiochus*, that *Annibal* had never been born: or that hee had been delivered up to the Romans, when hee ſate down before Saguntum; for ſo the vaſt expence, both of blood, and monie, might have been ſaved. It hath been held ever better policie for *one*

to

to periſh, then *unitie*, *Pereat potiùs* unus, *quàm* unitas: and therefore *Hanno* was doubtleſs a better Patriot then *Hannibal*; for the one endeavored to preſerv his countrie by Peace, the other ruined it by War.

Lib. 5. *cap.* 5. § 4.

THe Romans were not bound in honor to make War with *Antiochus*, that ſought their love, and never did them injurie] Hee ſought their love indeed, but it was to ruine their confederates; and did hee never anie injurie to the Romans? was it not an injurie to invade the towns of *Ptolomie* their confederate, after hee had received warning from Rome, not to meddle with them. Was it not an injurie to invade and take ſom towns of *Philip*, which belonged, by the right of conqueſt, to the Romans, who ſubdued *Philip*. There was no reaſon why the Romans ſhould beat the buſh, with ſuch infinite coſt, and trouble, and *Antiochus* catch the Hare. Was it not an injurie to Rome, for *Antiochus* to keep ſecret correſpondencie with *Hannibal*, and to entertain him ſo roially, that was their mortal and ſworn enemie? doubtleſs had Sir *Walter* been a Roman, or an impartial Hiſtorian, hee would have acknowledged theſe to bee great injuries, and that the Romans in point of honor, and juſtice, had reaſon to reject his friendſhip, which tended onely to his own benefit, and their prejudice.

Lib. 5. *cap.* 5. § 9.

NOt onely the Propheſies of *Sibyl*, wherein CHRIST was ſo plainly ſhewed, but even the books of *Hermes* are no better then counterfeit pieces

pieces; entertain'd at firſt by the undiſcreet zeal of ſuch as delighted to ſee Chriſtian Religion ſtrengthned with forrain proofs] The firſt I finde, who queſtion'd theſe Propheſies of *Sibyl*, concerning Chriſt, was *Celſus* the enemie of Chriſt. I finde them here queſtioned by Sir *Walter* out of *Caſaubon*; but why they ſhould bee queſtioned, I finde no reaſon, but onely becauſ Idolatrie was advanced in Rome, by the books of *Sibyl*. This is a weak reaſon, for though the *Sibyls* had been Idolaters themſelvs, wee have no more cauſ to ſuſpect their Propheſies of CHRIST, then the Propheſie of *Balaam* who was an Idolater, and yet none of the true prophets did ſpeak more cleerly of Chriſt then hee did: Becauſ Satan is the Autor of Idolatrie, ſhall wee therefore reject his teſtimonie of CHRIST, when hee acknowledgeth him to bee the Son of GOD; or queſtion that piece of Scripture? But to mee it ſeem's ſtrange, that men of judgment ſhould think thoſe Oracles of the *Sibyls* to bee foiſted in, or forged by Chriſtians, ſeeing they are mentioned by *Tullie*, and *Varro*, who were dead before Chriſt was born. *Tullie* ſpeak's of theſe Acroſtics which contein the letters of our Saviour's name; and * ſhew's, that *Sibyl* was not out of her minde when ſhee made them. Hee ſpeak's of a certain King, mentioned in *Sibyl's* verſes, by whom the Romans muſt bee ſaved. Beſides, how could anie Chriſtian inſert theſe propheſies into the *Sibyl's* books, which as *Suetonius in vitâ Octav.* ſaith, were ſo carefully kept by *Auguſtus*, that hee laid them up in two golden cabinets in *Apollo's* Temple. And what impudencie had it been in Chriſtians, to foiſt in ſuch Oracles into *Sibyl's* books; for in the time of *Juſtin Martyr*, and *Lactantius*, who ſet down theſe Oracles, the books of *Sibyl* were generally known, and

* Lib. 2. de divinat.

and copies of them everie where; ſo that ſuch a forgerie could not but bee known, and it had been both a confirmation of Gentiliſm, and a weakning of the Chriſtian Cauſ, when it ſhould have been known that they ſupported their Religion with ſuch forgeries: and it had been a vain thing for Chriſtians to confute the Gentiles, who rejected our Scriptures by their own Oracles, if there had been none ſuch to bee found in their *Sybil's* books.

b See Juſtin Mart. Origen. Lactan. Clem. Alex. Auſtin. &c.

b Again, the Emperor's finding that the Chriſtians had made uſe of thoſe books to confute their Idolatrie, and that diverſ Gentiles, by this means were convinced, they commanded that none ſhould read thoſe books under pain of death. And indeed wee read that *Secundianus*, *Verianus*, and *Marcellinus* the Orator were converted to Chriſtianitie, by reading the fourth Eclogue of *Virgil*, which hee took out of the *Sibyl's* books: and therefore it ſtood with the wiſdom of God, to uſe the teſtimonie of Heatheniſh Oracles againſt themſelvs, and to beat them with their own weapons, to make them inexcuſable. And no leſs vanitie is it, to queſtion the writings of *Hermes*, or *Mercurius Triſmegiſtus*, ſo called for his great learning; or from the knowledg hee had of the Trinitie; who for his admirable learning, was worſhipped as a god among the Egyptians: I ſaie, to queſtion his writings, which have been received from age to age, and ſo often cited by ancient, and modern, Heatheniſh, and Chriſtian writers, and give no reaſon why they ſhould bee queſtion'd or ſuſpected, argue's vanitie and ſelf conceit; for ſo wee may queſtion anie thing that hath been written, and ſo all men muſt becom doubtful Academicks. I know the age in which hee lived may bee queſtioned, ſom making him no older then *Diogenes*, others more antient then *Moyſes*, which is like-

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lie, becauſ hee is by ſom ſaid to bee the ſon, by o-thers the ſcribe of *Saturn*, and the firſt that taught the Egyptians knowledg by Writing; in all which learning of the Egyptians *Moyſes* was skilful: but to queſtion his doctrine without anie ground, is not allowable.

Lib. 5. *cap.* 5. § 9.

I Am perſuaded that this inſcription *Simoni de ſancto*, was by ſom bad Criticiſm taken amiſs, in place of *Semoni Sango*] Here Sir *Walter* will not believ that there was ever at Rome anie Altar erected to *Simon Magus*; becauſ *Suetonius*, *Tacitus*, *Dion*, and *Seneca* make no mention of it. I would know whether theſe mention all the Altars, Temples, or Honors that were given in Rome to each particular god, which almoſt were numberleſs. Shall wee ſaie, that there were no more gods, ſacrifices, altars, and temples then what they mention, wee ſhould finde but verie few in Rome; but what if theſe have not mentioned this honor, yet manie grave and learned Autors have for their ſakes, then wee may credit it, till wee know the contrarie. The Roman Hiſtories make no mention of *Simon Magus* at all, nor of his Concubine *Helena*, or *Selene*, nor of his damnable doctrines; ſhall wee therefore conclude there were no ſuch perſons or doctrines in thoſe times. Yet *Dio Chryſ. orat.* 21. ſpeak's of one (whom hee name's not) who was entertained by *Nero*, for promiſing hee would flie in the aër. And *Suetonius* relate's of one, who like *Icarus* would needs flie, but hee fell, and beſpattered *Nero*'s chamber, or his pavillion, or chair of ſtate with his blood. Now that this was *Simon Magus*, all the Chriſtian Hiſtorians do agree. And ſurely *Irenæus*, and likewiſe *Juſtin Martyr* in his Oration to *Antonius* the Emperor, and *Tertullian* his

in his ſecond Apologetic had been verie impudent, to accuſe the Romans of ſuch groſs Idolatrie, in ereƈting an Altar to *Simon Magus* if it had been no ſuch thing: it had been eaſie for the Emperors to have refuted this lie. As for the conceit of *Semani Sango* it is vain, for *Juſtin Martyr in Apol ad Anton. pium* ſheweth, that hee, to whom the Altar was ereƈted on the bank of *Tibris* between the two bridges, was a Samaritan, ἀπὸ κώμης λεγόμενος Γίτθων born in a village called *Gitton*. But *Sangus* was a *Sabean*, and the firſt King of that Nation, as St *Auſtin lib.* 18. *de Civit.* ſheweth; from whom, or as others think, from his ſon *Saba*, the *Cures* were called *Sabeans*. And as *Romulus*, the firſt King of the Romans; ſo *Sangus*, the firſt King of the Sabeans, were honored at Rome in the Palace: *Sangus* having his Chappel over againſt the Chappel of *Quirinus*, as *Livie lib.* 8. ſheweth: and it had been abſurd to ereƈt an Altar to *Sangus*, with this inſcription *Semoni Sango*; for *Semones* were the pettie gods of Rome, called *Dii minorum gentium à ſeminibus*, becauſe they had care of Seeds; as *Priapus* was one of their *Semones*: ſo that they had not merit enough to advance them to heaven. But *Sangus*, as well as *Romulus*, were gods of a higher degree; and if wee will believ *Feſtus*, *Sangus* is all one with *Hercules*, who is called *Sangus*; *Sancus*, or *Sanƈtus*, *à ſanciendis fœderibus*; and ſo it ſeem's by *Propertius lib.* 4 *Eleg.* 10. in theſe verſes.

Sanƈte pater ſalve, cui jam ſavet aſpera Juno
Sanƈte velis libro dexter ineſſe meo.
Nunc quoniam manibus purgatum ſanxerat orbem,
Sic ſanƈtum Tatii compoſuere, Cures.

And whereas in *Livie* it is written *Simonis Sangi*, it ſhould bee read *Sabinus Sangus*; for his name was *Sabus*, or *Sabinus*, and from him the Sabins took their name, as *Dempſter* ſheweth out of *Silius Italicus*, *Punic. l.* 8. *Ibant*

Ibant & læti pars Sanctum voce canebant
Autorem gentis, pars laudes ore ferebant
Sabe tuas, qui de proprio cognomine primus
Dixiſti populos magnâ ditione Sabinos.

Som will have this *Sangus* to bee *Dius Fidius.* But this conceit of *Semoni Sango*, Sir *Walter* borrow's from *Cerda* upon *Tertullian*; yet *Cerda* leaveth it as a meer conjecture, without farther urging it.

Lib. 5. *cap.* 5. § 11.

—OF him *Daniel* gave this judgment, *In his place ſhall ſtart up a vile perſon, unworthie the honor of a King*, Dan. 11. ver. 21] Here again Sir *Walter* is miſtaken, in ſaying that theſe words were ſpoken of *Seleucus*, the eldeſt ſon of *Antiochus*, whereas they are ſpoken of *Antiochus Epiphanes*, the younger brother of *Seleucus*; for hee was a moſt vile man if wee look upon his ſacrileges, his injuſtice, and crueltie in murthering innocent perſons; his levitie, and ſcurril carriage, recorded by Hiſtorians; and therefore unworthie of a Kingdom, though his flatterers called him *Epiphanes*, that is *Illuſtrious*; whereas hee was more juſtly ſtyled *Epimanes*, a *mad inconſiderate wretch*: This is hee that came in peaceably, and obteined the Kingdom by flatteries, *Dan.* 11. 21. for hee cheated young *Demetrius*, his brother *Seleucus*'s ſon, and deluded the people, making them believ that hee aimed not at the Kingdom, but at the tuition of the young King. *With the arms of a flood ſhall they bee overthrown from before him, and they ſhall bee broken, yea alſo the Prince of the Covenant.* Dan. 11. 22. that is, they that oppoſed him ſhall bee deſtroied by the force of his armes, as with a floud, even his brother *Seleucus*, who made covenant with him to invade *Egypt*, upon pretence of aſſiſting *Pyſcon* againſt *Ptolomee Philometor.* In the 23 verſ

23 verſ his deceitful working with his brother is foretold, for hee poiſoned him; and hisgoing up into Syria; and this ſubduing of Syria is more fully expreſt in the 24to verſ: in the 25to verſ is ſet down his going againſt the King of the South, that is Egypt; to wit, againſt *Ptolomie Philometor*, his Nephew by his ſiſter *Cleopatra*: and in that ſame verſ, and 26th is ſhewed how *Ptolomie* was overthrown by *Antiochus*, and betraied by his own friends and ſervants, thateat of hisbread. In the 27th verſ is ſet down the patcht peace, and diſſembling love of theſe two Kingdoms to each other: in the verſes following is expreſſed his Sacrilege in the Temple of Jeruſalem, and his ſecond invaſion of Egypt: by all which it appear's, that the King, deſcribed here in *Daniel*, is *Antiochus Epiphanes*, and not *Seleucus*; who is deſcribed in the 20 verſ that hee ſhould bee a raiſer of Taxes, and in few daies ſhould bee deſtroied, neither in anger, nor in battel, for hee was poiſoned by *Heliodorus*, upon the advice of *Epiphanes* his brother: this *Seleucus*, raiſed heavier taxes, and reigned but a ſhorttime, not above ſeven years ſaith *Joſephus*.

FINIS.